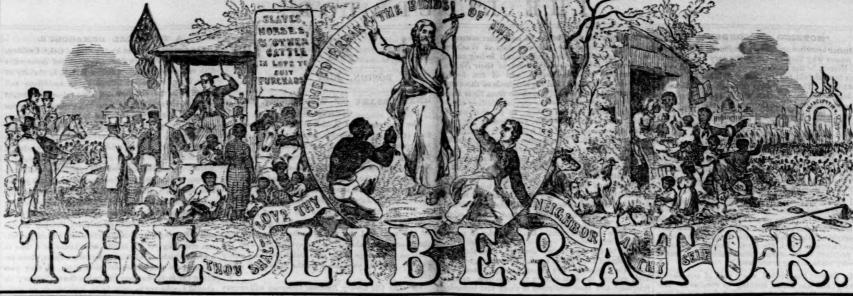
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Co Advertisements making less than one square inerted three times for 75 cents - one square for \$1.00. The Agents of the American, Massachusetts, nsylvania, Ohio and Michigan Anti-Slavery Sooties are authorised to receive subscriptions for THE

The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz:—Francis Jackson, En-NUND QUINCY, SAMUEL PHILBRICK, and WENDELL



WM. LLOYD GARRISON, Editor.

Our Country is the World, our Countrymen are all Mankind.

J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS. The United States Constitution is 'a covenant with

death, and an agreement with hell."

tial supports of slavery. We are the jailers and comstables of the institution. . . . There is some excuse for communities, when, under a generous impulse,

they espouse the cause of the oppressed in other States,

and by force restore their rights; but they are without

excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our fathers, in

PRAMING THE CONSTITUTION, SWERVED FROM THE

tury, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for look-

ing at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enalaving

of our fellow-creatures; nor ought this bond to be

perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.

VOL. XXVIII. NO. 30.

BOSTON, FRIDAY, JULY 23, 1858.

WHOLE NUMBER, 1440.

- WILLIAM ELLERY CHANNING.

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med through every relief and to cure sess of apparently cured by it, and cemed beyond the restored to their dealed and the restored and the restored

C., Boston

in Medicine eve May 7 ENNETT,

GINGS STREET,

BOSTON.

EE, (two doors from d friends and new hers who dislike to ited upon at their

CORNHILL. PE REEDOM:

BROWN

M. D., INTIST, neral Teeth,

neighbor. The people are getting tremendously tired of radicalism, forced upon them under various deceptive names. Riffraffism is really beginning to die out. Even our anti-slavery clergy may be expected soon to see that their associations tend to the encouragement of atheism; and such of our good reformers as have any sense and decence left. iers as have any sense and decency left, that the breaking up of families under the alluring appellation of 'Unitary Households,' is not likely apennate their own happiness or that of society.
And then what is to become of the *Tribune?* No wonder it howls at orations like that of Mr. Choate, in which, with a glance like an eagle's, he looks at in which, with a glance like an eagle s, he looks at and grasps those inherent and indispensable principles of morality, religion, and the government of States, sacred alike by the ordinances of God and man. We really do not see, by the way, on what grounds the Tribune makes a very unfraternal allugious states. sion to 'even Lloyd Garrison and his fellow dis-We do not see the difference etween their doctrines, except that the Tribune has more of the same sort than Garrison, and therefore

the special benefit of our New York cotemporary,— are beginning to look much more cheering than of late. Let others despond as they will—to us the hattle has long seemed hopeful, with courage and effort, and therefore we have thought the proper time had come to draw and strike in. All these ngs are having their due effect, -such a glorious celebration as we had—such orations, such speeches, such a spirit encouraged and diffused among the people, would soon set Massachusetts right before the nation, and in her own eyes. Will the *Tribune* indulge us in the agreeable anticipation of the time

'And darkness and doubts are now flying away, No longer we roam in conjecture forlorn; So breaks on the traveler faint and astray, The bright and the beaming effulgence of morn.

THE UNDERGROUND RAILROAD. 'Several prominent citizens of New York are soon be exposed as 'freight agents' on the Underground

Railroad. Perhaps it may leak out that some of the conductors' reside in this city.' -- Washington Union. This announcement of the Washington Union

We are at a loss to conceive how it has been possible, thus far, for the U. S. authorities in this vicinity, or those civil magistrates of the State of New York who have taken the oath to support the Constitution of the State of New York, and to discharge the duties of their respective offices to the best of their ability, to ignore the flagrant outrages upon and Laws of the United States are not only perpetrated, but publicly applauded by prominent citizens of Syracuse

led ' Agent of the Underground Railof deluded 'fugitives,' and boastingly appropriates the funds placed at his disposal to pay their way to Canada. At this season of the year, it is not unuway to the realms of Her Brittanic Majesty.

A few days ago, we found in the columns of an

English newspaper, the regular proceedings of an organized association for the purpose of raising and forwarding funds for the American Anti-Slavery ciety at Boston. Whether our Government car really interfere with operations of this meddlesome and impertinent organization, we do not know; but we really think that if we are the imbecile and helpthat such an organization presumes our part, we believe that the United States have gh vitality and energy to repe! this in and insulting interference with their institutions, and that there is not a State in the Union, (except Massachusetts,) so deficient in patriotism as to suffer under the working of this 'malignant philanthropy'

We rejoice, therefore, to see the announcement in the Washington Union, that some of the prominent the Washington Union, that some of the prominent citizens of New York are to be shown up in their connection with the Underground Railroad. It is about time that this pen defiance of our laws should be signally and eff ctually rebuked. It is about time that the City Hall, Syracuse, should cease to be prestituted to the orgies and 'donation visits' of the Rev. Mr. Loguen and his confederates, and that the swindling and treason of these operators, 'conductors' and local agents should be shown up, tor the benefit of their dunes, and for the henefit of sothe benefit of their dupes, and for the benefit of society.—Syracuse Courier.

A SOUTHERNER ON STEAM ENGINES AND NIGGERS.

Messrs. Phillips, Sampson & Co. have received the following funny letter from one of the subscribers to the Atlantic Monthly, in Louisiana:

\_\_\_\_, June 24, 1858.

Missas. Phillips. Sampson & Co.:
Gentlemen—In an article heded 'What are we going to make,' in the last No. of your Magazine, the writer thinks that the Millenium for niggers is to be housely taken to ight about by steam, on the ground that a bushil of coal fod to a steam engin will produce more power than a bushil of Injin corn fed to a nigger, and that the great improvement that is to take place in these engins in 50 or 100 years will enable us to navigate our corn fields, and plow as much cotton, with one critter of this sort, in the same length of time, and at less expence, than with 10 niggers; consequently, we will free the niggers as a nuscone. consequently, we will free the niggers as a nusence, and take the engin insted. Now jest grant that what he says about plowin by steem should turn out true—and cotton could be grow'd in this way—I gest want to ask him one question—When it comes to pickin out, where is his steem engin then. It takes fingers to du this sort of work, and no steem so the world. Their heads are full of lossil facts. They are the exponents of our national remorse for lif we ever du plow by steem, which I wont deny mought be done, we'll tu'n our niggers into Pickers—make more cotton and sell it at a less price. He is whot might be called a speculative genius, like a feller who lives not far from here; he thought he'd savery consists in compulsory work, all laborers are make an improvement in pick'n, and then monkeys would be the very article. One monkey would pick as much as a nigger, and one nigger could oversee the monkeys was goft and the trial maid; the only mistake about it was, instead of one nigger managing 10 monkeys it took 10 niggers to manage one monkey; so he has give up experimentin and sticks to the old way of gatherin his crop. Some one says that every man is crasy on some sub-

AN ACT To prevent niggers from coming to Kallyforny. The people of the State of Kalliforny represented in Senit and Assembly, du enact as follows:

sec. 3. Niggers hoo cum with their masters to sojourn temporarily shell not be included in the provisions uv this act; provided, such sojourning don't exseed 40 years. If enny ship gets recked on the shoars of this stait with a nigger on borde, and if such shell tri to swim, he shall be pushed under the wotter.

have you to mix yourself with my affairs, have you never been taught by your parents to mind your own business and let other people's alone? What concern, what object had you or have you in view to have given me such friendly advice, do you expect me to remember you in my will? Why for take such an interest in my affairs, you a total stranger to me, it looks strange, doesn't it Willis? Whether I have sold Niggers or not is none of your dam business as for you I don't owe you a dollar for yours, I pay my bills on presentation and profess to be the keeper of my own conscience and not you, and that is perfectly clear on the subject; you wouldn't give me any, if I was in need of it to-day and why for spend your money in writing me to buy Niggers, save your three cents Willis you may need them some of these days and when the day comes feel in your pocket and not find them, they went to pay for business not concerning you. My opinion of you is a small one. If you to advance not \$1000, but \$500 in purchasing some now that I hold in Balto will you? No nary red would you give, such are Northern principles. Your principles is to let little children and little Niggers go to school together; mix and marry. Dam it! your cars ought to be cut off and nailed on a dungeon door that the present generation can see the man who takes so much trouble and rosb his imigs to appear in any degree respectable. Your letter shall be framed and hung in my Cabinet Desance, places for such caricatures are always vacant, so that when the carious come they may read it. No reply submitted.

CHAS. BODMAN.

P. S. Your future letters shall be returned unit. P. S. Your future letters shall be framed and hung in my Cabinet Desance, places for such caricatures are always vacant, so that when the caricatures are alwa

so that when the curious come they may read it.

No reply submitted.

CHAS. BODMAN.

The sons of William Wilberforce have succeeded to the inheritance of an exhausted mine. The last generation got out all the ore. It may, perhaps, be a pious filial duty to dig and delve in the old spot, but the opportunity for great results is gone. So, also, the few remaining companions of William Wilberforce have worked themselves out of work. The cause which was once the sustenance and glory of their lives has passed from an object to an institution. They sometimes almost mechanically recall the fervid phrases of their youth, but it is only as a veteran may mumble in his sleep the shout with which fifty years before he marched to a victory. The speeches of Wilberforce and Clarkson and Henry Brougham are as ill-adapted to present use as the rusty claymore that served at Flodden Field, or the petronel that did execution at the battle of the Boyne.

Stephen Arnold Douglas has recently made an elaborate political speech to a great comourse of the citizens of Chicago, defining his position on the Democratic platform. The Richmond Enquirer hails it as return of the Illinois Senator to the Democratic old. It says:

'At the first breath, the unjust imputation of any voleration of Black Republicanism is scattered to the winds. He assumes at once the responsibility of indorsing and defending the Dred Scott decision, thus throwing the gauntlet at the onset to the mine with the winds as the rusty claymore that served at Flodden Field of the constitutional rights of the South, on Northern soil. Already we hear it suggested that some of the ultraists are gravely considering the precitive of wultima Mr. Douglas forward as their fundamental precition of the constitutions at the product of the constitutional rights of the South, on Northern soil. Already we hear it suggested that some of the ultraists are gravely considering the precition of the constitutional rights of the South, on Northern soil. Already we hear it suggested that some of the ultraists are gravely considering the precition of the constitution of the product

The resemblance of a gnat painted on the spectacles of an elderly gentleman will look larger in his eyes than a distant elephant. The Bishop of Oxford and Lord Brougham go about the town, looking upon the world with spectacles that have a black man on either glass. It is a tradition to the latter, and a family faith to the former, that they should so see the world. Their heads are full of fossil facts.

They are the exponents of our national remorse for

From the Boston Courier.

MR. CHOATE'S ORATION.

This grand (!) performance of our great orator, together with the other exercises and manifestations of the day, may well excite both the spite and constrained of the Tribune & Co., for these things reveal an awakened and concentrated spirit, which bade in good to Republicanism at least. The sober men of Massachusetts are coming together again, neighbor. The people are getting tremendously tired of radicalism, forced upon them under various the spite and pont them under various the spite and pont them under various the spite and about to be introduced in the California Assembly by an honest miner—a member of the Lower House:

AN ACT

In China the castern scaboard is like an ill-managed stewpond, crowded with starved, lean, unhappy, undersized fish. It is a fight for mere existence. They become pirates all along the coast, robbers on the lutin on abolishen subjects. Respectfully,

A SUBSCRIBER.

P. S. Tell your breakfast table man to go ahead

—he's one of em.

CALIFORNIA LEGISLATION.

The following is a literal copy of a bill drawn up and about to be introduced in the California Assembly by an honest miner—a member of the Lower House:

AN ACT to the French possessions. From these latter places, they never return; but from California and Australia, there is a regular stream of Chinamen, who come back to buy farms, and send their sons to the examination halls. The West India Islands are not so popular because they are further off, and the returns are not so large, but they also have their adventurers. When General Straubenzee made a recognizing experiment the subject of Canton, he was in Senit and Assembly, du enact as follows:

Section 1. No nigger not now an inhabitant uv, in, and legal voter of this stait, shall be permitted to liv, rezide or stay in this stait enny longer.

Sec. 2. Enny nigger hoo wilfully or axidently violats the first seckshun of this act shell be transported from this stait and sold to the highest bidder, Chinaman excluded.

> General responsible at law in the Queen's Courts if he did any damage to his property. The travelled Chinaman was a little wrong in his Sec. 4, All ackts or parts of ackts contraventin English law, but that happens to the best of us.
>
> He, however, was one of a class, and not a small the however, was one of a class, and not a small the contraventing that the contravential transfer of the contravential transfer this, is repealed.
>
> Enacting Clauss—A nigger is herebi deklared an obnokshus newsans, not to be permitted, and evry Sherif in this stait may be a nigger driver if he chuses.
>
> English law, but that happens to the best of us. He, however, was one of a class, and not a small class in China—a class which is gradually elevating the intelligence of the people of China above that of their rulers—a class which it is very much our interest to increase. To General Straubenzee's Chinese acquaintance, Melbourne was what Calcutted the control of the con CINCINNATI, June 11, 1858.
>
> H. Willis, Battle Creek: On my return from an absence from home, I have your letter before me, and as such, give it my attention. Such charps as you I have read of before to-day. Whether your name is Willis or an alias I can't say but I recollect well, we have one by that name in our Baltimore the first the annual transport of Chinese to our West india Islands has not hitherto exceeded 1000 men; name is Willis or an alias I can't say but I recollect well, we have one by that name in our Baltimore Prison not for selling Niggers but for stealing them, whether he is a brother or son of yours that I am unable to say, but the name of Wills sounds on the discount order to me. Well! you have been so liberal and taken so much trouble with other peoples' less that the object of the framers of the statute must have been to put down the trade; the forms are only in the discount order to me. eral and taken so much trouble with other peoples business which does not concern you, and spending three cents in addressing me, I think it no more that duty bound in me to treat you in return in old Maryland style. You are stranger to me, what business have you to mix yourself with my affairs, have you heave to mix yourself with my affairs, have you to mix yourself with my affairs, have been to put down the trade; the forms are on-put down the trade; the forms are forms and inefficient. The one single and sufficient provision would have been to have a government or put down the trade; the forms are on-put down th

No reply submitted.

CHAS. BODMAN.

P. S. Your future letters shall be returned unopened and as a warning let me give you to understand to mind your own business in future and by so doing you will get along a great deal better and at the same time save your spare change for you have use for all you have got without squandering it.

Even the Reston Couries.

The same time and all for fear lest he should have to put up with the straitened confinement in a transport ship, which an English marine bears cheerily. This is not philanthropy, it is philanthropy run mad. Burke says that men with good humored faces have set their hands to documents that have made Europe groan. We have men spiral the Boston Courier.

SPIRIT OF THE LONDON TIMES.

The London Times has made several bold onslaughts in that dashing and arrogant style which is peculiarly its own, upon the English abolitionists and philanthropists. In that journal of the 24th ult., is an elaborate article in which it again comes to the attack with great energy. We quote a few paragraphs to show the temper of the article:

'The sons of William Wilberforce have specified to the inheritance of an authorized to the authorized to the inheritance of an authorized to the authori

## SELECTIONS.

this, they were not statesmen who could bring it into practical notice. The displeasure or suspicion which should long ago have been excited by the flatteries and selfish cajoleries of former Czars is roused at last by the virtuous intentions of the new Emperor, who may fairly tell his American allies that, according to their own political theory and professions, they, above all men, should rejoice in what he is trying to do. Instead of applause, however, he meets only rage, disappointment and insolence—not from the nation at large, let us hope; but from those who represent the nation to him and to his embassy—the Congressional public at Washington.

Under these circumstances, there is something extremely interesting to observers, and as instructive as interesting, in comparing the career of a Russian and of an American statesman, both whose names are just now conspicuous in Transatlantic journals. The most cursory glance at the lives of these two men, acholars and gentlemen both, each a Minister

are just now conspicuous in Transatlantic journals. The most cursory glance at the lives of these two men, scholars and gentlemen both, each a Minister of State for a part of his career, and each brought into prominence by the events of the moment which embitter the alliance of their respective countries, will show wherein the instruction and interest consist.

The act of Freston Brooks, he wrote to friends in the Southern States to explain away his signature!

Enough. The same newspaper which gives us Tourgueneff's letter of exhilaration about freedom in Russia, presents us with Everett's dismal excuses for appearing to countenance the same cause in America. Verily, each has his reward!

SELECTIONS.

Prom the London Daily News.
A CONTRAST.
RESSIAN SERF PRANCIPATION AND AMERICAN SLAVE FOR TOURGUENEFF AND EVERETT.
We had occasion to mention recently the position of the Rassian Legation at Washington, where the Crar's Ambassador, lately so popular, could not part his bed out of doors without risk of insulf. We need that the Russian Daily of the Russi

into promuence by the events of the moment which embitier the alliance of their respective countries, will show wherein the instruction and interest comments, and saw what serf-life was during a childhood spent on the family states. He studied at Gottingen, travelled in Germany, France, Italy and England; and returned to Reasia with his countries and the theorem of the theorem o

a lower ambition took possession of him; and he sacrificed much more than his university interests to go to Washington. With all his ability, he did not lead them to put the sincerity of these professions to

If the American Government is really going to assume, as against Great Britain and all her protracted and costly efforts for the suppression of the slave-trade, the championship of that traffic, then certainly we ought to repeal at once, at least, all our laws by which citizens of the United States are forbidden to engage in the supply of foreign countries with slaves from the African coast. If our Government regards the supply of Cuba, for instance, with slaves from Africa as a business so respectable and useful that those engaged in it shall be allowed the free use of the American flag, surely it is unjust to our own citizens not to allow them the same cover and protection which we so freely give to all sorts of foreign adventurers. The course adopted at present gives to adventurers of other nations a protection from the American flag, which we do not concede to our own citizens. An American ship engaged in transporting slaves to Cuba would not only under our existing laws be liable to forfeiture, but gaged in transporting slaves to Cuba would not on-ly under our existing laws be liable to forfeiture, but the American citizens found on board might be tried for their lives. The American flag, so far from pro-tecting them in this business, might be the very oc-casion of bringing them into trouble. Under the doctrine on the subject of visitation set up at Wash-ington, while any foreign adventurer who might choose to hoist the American flag would be fully choose to hoist the American flag would be fully protected by so doing from any question on the part of any cruiser not American, the fact that the flag was falsely assumed, and that the slave-trader was in fact not American, would at the same time protect him from being brought to account under our American laws. The position assumed at Washington has, in fact, all the appearance of a direct and special intervention on the part of our Government, for enabling foreigners to carry on, under our flag, a traffic for which they cannot use their own flags, and in which, while we thus protect foreigners in it, we prohibit our own citizens from engaging. This is a Quixotic intervention on the part of our Government for the special benefit of foreign slave-traders, in which we doubt very much whether the Administration will find itself supported by the nation.

> From the Ashtabula (Ohio) Sentinel. THE SLAVE TRADE.

The fears expressed in our article on this subject, published in May last, are realized. We then stated that we hoped England would not yield the position she had long maintained; but we foresaw that she could not afford to wage a war with our nation for the purpose of maintaining the rights of humanity. She has now yielded the point. The Slave Trade is restored. The American flag has become the protector of every pirate who desires to enter upon that traffic in our common humanity! Our

ation is dishonored!

The National Era does not meet the issue. Great The National Era does not meet the issue. Great Britain has never, in time of peace, claimed the right of stopping or detaining our ships. She has demanded this right in time of war, when that government and ours, and all civilized nations, were engaged in perpetual war with the common enemies of mankind. And we desire to be understood, that the armed ships of Great Britain, or of any other nation, while thus actually cruising for pirates, are engaged as much for the benefit of the United States as they are for the benefit of any other Government; as much for the honor of our nation as ernment; as much for the honor of for that of any other; and have the clear and vious right to know whether any suspected vessel be in fact a pirate, or belongs to the nation whose flag she bears. That this is strictly a belligerent right,

Now, the National Era says that our Government

Now, the National Era says that our Government held 'that the officer of a British vessel, who, on the high seas, 'in time of peace,' stopped, detained and boarded any vessel bearing the American flag, for any purpose whatever, did it at his peril.'

We were aware that the Era had very ably discussed the question which it thus states. It was also ably discussed in the Senate. We have no intention of entering into a discussion of those principles of international law, which would have been applicable to certain supposed laws in time of vence. ples of international law, which would have been applicable to certain supposed laws in time of peace. No such question has been agitated between the British Government and our Executive. We do not deny that Mr. Cass stated such question to the British Ministry and to the Senate; but we say, no such state of facts existed between Great British Ministry long claimed the right of their vessels of var, when actually engaged in prosecuting a war waged for the benefit of all civilized nations against our common enemy, to stop any suspected vessel waged for the benefit of all civilized nations against our common enemy, to stop any suspected vessel—without reference to the flag she bore—long enough to ascertain whether she were an enemy or friend. Our Executive denied this, and threatened war if Britain persisted in ascertaining whether vessels sailing under the American flag were pirates or not. If the Era or Governor Seward intend to stand by Mr. Buchanan and Mr. Cass on this point, we shall most deeply regret it. We shall not, however, leave this question to discuss that which the Era presents. Nor shall we involve Governor Seward in this controversy, unless he takes position with the President on the question as it actually crists.

on the question as it actually exists.

But we most respectfully assure the *Era*, that we do not regard this matter as settled. The natural or international law was ordained by the great Author of Nature, and neither the Executive of the United States nor the Ministry of Great Britain can change or modify it.

or modify it.

We regret that the Era should have quoted Mr. Webster's defence of the slave trade in 1842. We think no friend of that gentleman will ever quote that chapter in his biography, which must bear to coming generations his official action from the time he fled the Senate Chamber, in 1840, rather than vote upon Mr. Calhoun's resolutions regarding this natural law, up to the close of his service in John Tyler's Cabinet.

The editor of the Era must know that the very doctrines for which Mr. Webster, as a Senator, dared not vote in 1840, he sustained, as a member of Mr. Tyler's Cabinet, in 1842; that all his arguments were more than met and more than overcome

ments were more than met and more than overcome by the British Minister. The editor must know that ments were more than met and more than overcome by the British Minister. The editor must know that the venerable John Quincy Adams at the time repudiated the entire doctrine and efforts of Mr. Webster in favor of the 'traffic in slaves.' He cannot have forgotten our own more humble denunciation of Mr. Webster's efforts in behalf of a commerce in human fiesh. We entered upon our opposition after most mature reflection, the most solemn conviction of the infamy of the slave trade. We have thus far continued that opposition; we expect to continue it while we live; but we did not expect to live long enough to see the National Era quote Mr. Webster on this subject.

It is important that the people should understand this question. They constitute the Government of our nation; they have the power to correct these evils, and every appeal in regard to our national interests must be to them. We hope to speak further in regard to it at the proper time.

[Hon. JOSHVA R. GIDDINGS.

[Boston correspondence of the Springfield Republican

Boston, July 7, 1858.

Bosron, July 7, 1898.

A newspaper which is 'fast' enough to get itself out on the morning after the 4th of July, will not surely need much information concerning the proceedings on that day, here or elsewhere. If I had known of your intention to print on Tuesday, I should have been tempted to stay in Boston, and send you an account of the doings here, so that you might have been the first to publish them to the world. But such an account would have been immight have been the first to publish them to t world. But such an account would have been in perfect, at best. I should no doubt have suppose Choate much better worth hearing than Holm and so I should have missed the oration delivered latter, which was certainly the feature of the day. A very ugly, nasty and disagreeable feature you will say, as well as a prominent one. I gran it; but still the feature, and as such deserving of mention. I cannot help thinking how shrew Holmes was throughout this whole affair. It hole ed a little as if the only result to him, of his sale tion as orator, would be the insertion of his nam n the next edition of Loring's Hundred Bost sequence as is the name of some obscure pedagogue who graduated at Harvard a hundred years ago, and by that means has his name perpetuated in the treatile at the contract transport to the secret graduate transport tran ennial catalogue to the remotest generations. The there was, at a late hour, an impression abroad that he was about to do something very striking, and it was even rumored that the Journal was actually going to print his oration. This seemed almost too much for belief, but it was verily correct. Holmes was determined that the reaches the state of the seemed almost the was determined that the reaches the seemed almost th was determined that the people should have an op-portunity to read him if they did not choose to hea him, and to stimulate them to the reading, he re solved to put into his oration something which would attract attention. This was easy enough He had only to give free rein to his hunkerism and and only to give free rein to his numerous analogues, unrestrained by any considerations of common decency, and his object was accomplished. His oration gives evidence of careful study, night and day, of the editorials of the Boston Courier for the past two or three years, and to do him justice, he has contrived, with a skill that would do credit to a veteran redacteur for a daily newspaper, to seizupon all or nearly all the contemptible and dirty upon an or nearly all the contemptible and dirty things which that paper has printed, and has incor-porated them into one most unsavory boquet. Holmes evidently has a natural taste for vulgarity and obscenity. The 'well of English defiled' is his favorite resort. If I had been going to print his speech, I should have divided it into some half a dozen different rarres giving to each a healing speech, I should have divided it into some half a dozen different parts, giving to each a heading, such as 'The Cess-pool,' 'The Sink,' 'The Swill Cart,' 'The Ditch,' 'Spatterings,' etc., etc. Mottoes from the old comic dramatists might be found, or if these were not sufficiently filthy, resort might be had to Rabelais.

Mr. Choate's oration was of another sort, in some respects and in some respects of the same parts.

respects, and in some respects of the same sort Choate professed to deal with principles; Holme scattered his mud upon men; Choate sneered a classes, and movements, and epochs; Holmes black-guarded the absent and the present, who could not reply if they had desired to. In fine, Choate is a gentleman, while Holmes is a snob. This is the shortest method of stating the contrast. When I add that Choate is a man of genius, and Holmes stops but little short of height a dures; the whole stops but little short of being a dunce, the whole

Some people think that the orators ought to have changed places, and that Choate should have ad dressed the city government, and Holmes the dem crats. But I think not. Choate had the mo intelligent audience. The Irish and other subter ranean elements being weeded out by the 'ten dollar a plate' system, and many Republicans being drawr in by the orator's fame, the Temple contained a very respectable company. But the common run of city officials, I take it, are about as low in the scale of intelligence as any body of men you can scare up. The grand reason, however, why it was best to have Holmes speak at the city celebration, was that he would do what neither Choate nor any other gentlenan would do, insult the Governor to his face. hour and the man had met together this tim There was Banks, and there was Holmes. The Go ernor, though he might see the horseman approaching, could not turn out, and so he got spattered. Holmes drove on victorious, cracking his whip and

> 'And there he threw the wash about, On both sides of the way, Just like unto a trundling mop, Or a wild goose at play.'

The celebration by the democratic club was undis-nisedly partizan. B. F. Hallett seemed to express guisedly partizan. guisedly partizan. B. F. Hallett seemed to express not a little contempt for those who were pretending that it was anything else. And well he might. Was it not slightly disgusting to see Mr. Everett shielding himself from the blame of making a speech, under the pretence that it was non-partizan, and Mr. Winthrop writing from Nahant to say that he was glad the democratic club were going to protest against the abusing the national holiday to party politics? How much hypocrisy and humbug have these distinguished gentlemen got to exhibit, before they are finally and forever admitted into the pro-There is one thing to be sa slavery party? There is one thing to be said in favor of Mr. Choate. When he makes up his mind to do a thing, he goes and does it. I dare say he shivered on the brink, and feared to launch away, at first, yet he made his plunge two years ago, and now, though he is a little more cautious as to his treatment of Jefferson and his Declaration than he was in 1856, he sneers at the pulpit and the Chris-tian religion with a great deal of gusto, and alludes to the Hartford convention as boldly as if he had been a democrat all his life, and not an old-fashioned federalist from his youth up. But Mr. Everett and Mr. Winthrop, and the smaller fry of the old whig set, such as Clifford and Lunt, are dawdling about, and provoking the contempt even of Hallett. don't they go in at once? It isn't as if a don't they go in at once? It isn't as it anybody was trying to hold them back. The democrats may well be refuctant about taking them, but surely no republican would for a moment hesitate to do his part towards getting rid of them.

The celebration of the anniversary of our Na-tional Independence passed off with the usual de-monstrations, and with but few outward accidents to mar the enjoyments of the day. In Boston, the day was observed with more than ordinary splendor. orations were delivered, one before the city authorities, by Mr. Holmes, and the other before the Democratic Club, by Mr. Choate. Mr. Holmes oration was of the desponding, conversative cast, which tone is much affected by the fogyism of the present day. He indulged in some effusions and personal feelings sadly out of taste. Mr. Choate heaped up an immense pile of words, and imitated the obscurity of Emerson's style, without giving in return the compensating force of his ideas. If an ordinary man had delivered such an oration, he would probably have died with the peroration, but as it was Choate, of course it was beautiful. What would have become of it, had it been submitted to Would have become of it, had it been someted to Prof. Channing, by a Sophomore? We opine that its crinoline would have pretty suddenly collapsed. We have gone through with the speech on accound of the authors reputation, and we have been puz-zled to think that such a writer could say of the comparatively modest and meek Declaration of comparatively modest and meek Declaration of American Independence, 'that it was full of high sounding generalities.' Mr. Choate, however, al-though an old head, is, we must remember, but a newly fledged Democrat, and it takes a few trials to enable one to soar aloft on Administration pinions that Edward Everett should have in

We are sorry that Edward Everett sh dulged in the felicitations over this Der bration, as not of a party character, simply because he must have known better, and that it was gotte better, and that it was gotten up merely to present Boston to the South in more of a toady-like view than she had appeared through the oken, liberty-loving orations of former years B. F. Hallett spoke to the purpose, and announced that this was a party celebration, and nothing else, as everybody knew before. We think that Boston will now stand right at the

South; and indeed it would have done well enough on Holmes' oration, without tasking the powers of Choate, but we suppose the Democrats hardly dared to trust the City Government beforehand, but we should suppose they might hereafter; for there was nothing certainly in Holmes' oration that could have disturbed a slaveholder any more than it would have the British or the tories in the times of our Revolu-

Shades of Hancock, Adams, Otis and Warren what think ye of modern patriots? what think ye of motern prices would tar and feather you were you now in this land of liberty, giving forth those clarion notes for justice and the right which aroused our fathers to deeds of remown and glory.—Roxbury Journal.

\*NOTHING TO CONDEMN.\*

Dinner speeches are seldom profound, but there is no reason why they should be the very opposite. It me that the suffers more than usual under the latter double affliction would appear from eartin opinions uttered at the late Fourth-of-July dinner given by the disinterested patriots of the Custom-House and Post-Office of Boston in the Revere House. Taking his cue, perhaps, from the name of the house, Mr. Everett revered the Revolution even above and beyond the average weight on such occasions. But he reveres a little too much when he regales the Post and Custom officials in particular, as well as the world in general, with such spread acquiline screamings as the following:

'I have visited every position of our blessed country, and have found nothing to condemn. All that I have found, which, had I the power to strike down, I would do, bears the name of 'Buncombe.' I don't mean any geographical Buncombe. or the respectable country of that name in North Carolina.

The Lord information associates,) to seek other sources of information than the poisoned ones at Washington. We spoke of the deep central feeling among to Me devoted Liberators of the hand, of their Nation al Sandard of Anti-Slavery, and of the feebler echoes of their words, and the hundreds of thousands of hearts that feel a faint impulsion from their lives. We now commend to the careful reading of our British friends, especially those in Parliament, the resolutions presented by Mr. Garrison at the great Framingham meeting, and which will be found in our present issue. The occasion was one unparalleled for numbers, interest, respectability, and unity of heart and purpose. This town of Framingham is near the heart of the old Commonwealth of Massachusetts, as contradistinguished from that rapidly declining city influence, infiltrated from the South, which has heretofore stood, abroad, for the whole country. If Mr. Garrison had asked that immense the careful reading of our presents by Mr. Garrison had asked that immense in North Car

meeting en masse to sustain the first series of resolu-tions, an expression of opinion respecting the actual position of the nation, we are able, on a thorough knowledge of that whole section of country, to affirm geographical Buncombe, nor the respectable county of that name in North Carolina. I mean that political, pestilent, electioneering Buncombe, which exists in every State, to plague the land.'

Mr. Everett has visited every part of our blessed country, and has found nothing to condemn. Nothing but 'Buncombe,' in the fact that about four thing but 'Buncombe,' in the fact that about four thing but 'Buncombe,' and challeng are sold like millions of men, women and children are sold like millions of men, women and children are sold like swelled to bursting every political and religious embedding the same are lashed, hunted by swelled to bursting every political and religious embedding the same are lashed, hunted by bloodhounds, burned at the stake, and ground in bondage by the most cruel code ever devised by man. Nothing but 'Buncombe' in the fact, that State after State is being surely destroyed by slavery, the earth being ruined with a rapidity unknown to previous history—Texas already showing signs of senility after the example of Alabama, which in turn succeeds to the agricultural wastes of the Carolinas and Virginia. Nothing but 'Buncombe' in the total ignorance of the principles of political economy which prevails in the South, and which controls the North, consigning her to periodical bankruptcy. Nothing but 'Buncombe' in the fact, that the owner of one thousand slaves has the vote of nearly as many freemen, by which they are despoiled of their rights, and forced to submit to the negro-driving oligarchy. Nothing but 'Buncombe' in the repulsion of the repulsion of the repulsion of the respective anti-slavery districts, and we are glad to see that our foreign journals are rating such speeches at their precise value, and such men at their precise value. many freemen, by which they are despoiled of their rights, and forced to submit to the negro-driving oligarchy. Nothing but 'Buncombe' in the reputation of certain slave-driving States, by which they stand confessedly dishonored before the world. Nothing but 'Buncombe' in the loss of national reputation abroad, the American name being now sunken from its former high estate. Nothing but 'Buncombe' in 'the poor white trash' of the South, 100,000 of whom, in the State of Virginia alone, are unable to read or write. Nothing but 'Buncombe' that in fourteen of the States there is no more liberty of the press than in Russia. Nothing combe' that in fourteen of the States there is no but 'Buncombe' that in fourteen of the Massia. Nothing but 'Buncombe' that during the last Presidential canvass, freemen were driven from the Southern portion of our blessed country for daring to utter Republican sentiments. Nothing but 'Buncombe' in the decisions of the highest tribunal, by which the slave-driver and slave-hunter can introduce his victim into the Free States. Nothing but 'Buncombe' contagion, which now poisons all the veins and arteries of this mighty rotion, and must if not soon Free States. Nothing but 'Bun-'in the Kansas butcheries and atrocities, even according to Mr. Botts, of Virginia, death to the body corporate.'

And how do the political organs of the party carcombe' in the Kansas butcheries and atrocities, which, even according to Mr. Botts, of Virginia, are almost unparalleled in the history of a civilized country. But enough. Mr. Everett was compensated by the 'tremendous cheering' which followed his sentiment—cheering by the officials of the Custom-House and Post-Olfice, every one of whom holds his place by an absolute subserviency to the reigning power,—New York Tribune.

stayed in its progress, produce political and moral death to the body corporate.'

And how do the political organs of the party carry sail? Of course, they watch Washington signals, and 'back and fill,' and call evil good and good evil, till a strong anti-slavery breath from the people compels a decided course. Some of them are sufficiently good to feel the need and benefit, the real strength and support which come with this breath of rebuke they receive from such felds as that of

HISTORICAL REMINISCENCES.

of rebuke they receive from such fields as that of Framingham, last week; while others writing for their Southern Bancombe, call Garrison names, and profess to hate The Liberator and the pro-slavery journals equally, as fanatical, finding not a pin to above. We have a knowledge of the past. We have not en asleep, like Rip Van Winkle, for twenty years. We don't want men to clothe themselves in borrow-ed plumes, or put on airs which don't become them. We can recollect a certain scene in the United States Senate, say in 1841, when the gentleman, (Mr. Choate.) who used the phrase so often quoted by the Courier against the Republicans—'how easy it was for the coward out of danger to be brave' the organs they have heretofore heeded are merely smothering and hindering.—National Anti-Slavery as a perfect illustration of the truth of his own remark. That seene is not forgotten. When the great Senator from Kentucky arose, and shook his is just out of press. In this volume will be found a development of crime and iniquity perpetrated by our government in upholding and sustaining slavery. Almost demand for the work indicates a rapid sale. ger in his face, and asked him a certain question which the same gentleman did not or could not answer, probably it was about that time that he conswer, probably it was about that time that he courseled the idea of how easy it is 'for the coward out of danger to be brave,' but as he was in danger about that time, he did not think it prudent to be be canvassers. Mr. Browning, an efficient agent, is circulating the work in this county, and Mr. Lewis in this county, and Mr. Lewis in the county and Mr. Lewis in

brave, and quailed.

We also remember a kind, good Christian man, a warm friend and Christian associate of Wm. Ellery Channing. He had come across the ocean from a foreign land, and he had brought with him much learning and a simple faith. He was, we believe, a professor at the University of Cambridge. His work before the country, is to awake the moral sen-University of Cambridge. His ake not, was Charles Follen. He mind of the reader facts. These facts are mostly name, if we mistake not, was Charles Follen. He was a sweet and benign Christian gentleman, and believed slavery, as did his friend Dr. Channing, to be a great moral and political sin. He once appeared with Dr. Channing and other Christian gentlemen, before a Committee of the Legislature to the massacres to which they were subjected by our give his testimony against it. The reports are that the Chairman of the Committee—a Senator from Essex county—treated him rudely when he arose to speak of the poor and the oppressed, and he was told to take his seat, as though he were a dog. This was twenty wears ago, and more

was twenty years ago, and more.

We remember as though it were yesterday, that we lived in West Cambridge, and that the good, Christian people of East Lexington had of their substance built a beautiful and substantial church edifice, and had given to Charles Follen—the man who was told 'to sit down'—a call to preach to them, in that church, the Gospel of Christ. He accepted the invitation, and much kind and Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted conferred on me by your transmission of Medical Christian preparation was made to inaugurate the accepted christian prep the invitation, and much kind and Christian preparation was made to inaugurate the ceremonies. It was cold winter; we lived some miles away; but the kind and loved character of Dr. Follen was known the country round. There was a daily beautiful for the property of the suffering soft those exiles, and casts a glorious light on their principles and perseverance. It is a said and humiliating fact, that known the country round. There was a daily beauty in his life which won all hearts and reconciled all differences. We attended the dedication. Dr. Follen did not appear, as was expected, to preach to New York, but would surely be back on the vortical day. But the day came, and the people met, and the crowd was great within, while the cold and the snow and the frost were great without. But Dr. Follen did not come, and Dr. Pierpont preached the Sermon in his stead. Why should we say how well he preached? That could not be doubted.

Lis a sad and humilisting fact, that Americans, men boasting of their freedom, with the flag of our Union waving over them, with liberty, law and religion in their mouths, were their oppressors and persecutors. The work illustrates with the spirit of the slaveholder,—his pride, his cupidities of the rights of nature—of the feelings of humanity, and the extinction of the moral sense in every bosom in which the spirit of masterdom predominates. It ought to enkindle, in their mouths, were their oppressors and persecutors. The work illustrates with the spirit of the slaveholder,—his pride, his cupidity: his disregard of the rights of nature—of the feelings of humanity, and the extinction of the moral sense in every bosom in which the spirit of masterdom predominates. It ought to enkindle, in their mouths, were their oppressors and persecutors. The work illustrates with the spirit of the slaveholder,—his pride, his cupidity: his disregard of the rights of nature—of the feelings of humanity, and the extinction of the shade of the rights of nature—of the feelings of humanity, and the extension of the state of the rights of nature—of the feelings of humanity, and the extension of the saveholder,—his pride of the rights of nature—of the feelings of humanity, and the extension of the feeling of humanity and religion in their mouths, were their oppressors and persecutors.

ay now well be preached? That could not be relieve the Union of this incubis, which depresent the Union of this incubis, which depresent the Union of the preservation of our free institution. The services were over, and the congregation were dismissed. Just then, the market and milk teams were coming out from Boston. They brought with them extras from Boston papers, and these extras contained the intelligence of the loss of the steamer Lexington by fire in Long Island Sound, and of many passengers that had been lost. Among the sad list of names was that of Dr. Follen, pastor of the East Lexington Unitarian Church. He was lost. We shall not attempt to depict the scene that followed. It lives in our memory. The loss of Dr. Follen was sincerely lamented. He was a good and true man, and no coward, any more than St. Ste-Follen was sincerely lamented. He was a good and true man, and no coward, any more than St. Stephen, or St. Paul, or Polycarp, or St. Francis Xavier, or any of the grand army of martyrs; and yet he was the man who appeared before the Massachusetts Legislative Committee, to speak in favor of Freedom and Free Speech and the rights of the poor and the oppressed, and who was told peremptorily by the chairman to sit down—to take his seat. The chairman was Hon. George Lunt, a Senator from Essex, and the man who wrote a column in the Bossatory and so to shape our laws and their policy, as to put down forever its influence in the councils. Essex, and the man who wrote a column in the Bos- as to put down forever its influence in the ton Courier of yesterday to show 'how easy it is of the government, and in the mana for the coward out of danger to be brave.'—Boston national affairs. It may be done by t Atlas & Bee.

if their councils could be united and they could be given a distinct and avowed tendency to this object. I know the difficulties in the way of such an union OUR CAUSE ABROAD.

We are rejoiced to find, by the latest arrivals, that the transatlantic world justifies every word we said, last week, about the unity of the public mind of Great Britain on the question of her anti-slavery policy. England is no more The Times than New England is Mr. Buehanan. Every journal, and every report, and every private letter we have received confirm it, save The Times itself and the insignificant Hustrated News—that 'Il. News' which ous how they can get advancement and profit out of ceived confirm it, save The Times itself and the insignificant Illustrated News—that Ill. News' which is the shadow and apologist of the truculent, unserupulous money-power out of its appropriate sphere. We notice in an especial manner a very able article on American affairs in The Spectator, which seems to have lost none of its acuteness or its wisdom. Our foreign correspondence recognizes that the American domestic difficulties of slavey are of the most intimate importance to Europe, since the welfare and peace of the whole world are perilled by the existence anywhere upon the globe of such a public pest and nuisance as slavery.

We bade our foreign friends and correspondents, who would know there also fediling about the Right of touched a spring which instinctively moves at even

such a public pest and nuisance as slavery.

We bade our foreign friends and correspondents, who would know the real feeling, about the Right of Scarch, of others than slaveholders, (and their Northern allies and associates, (under terror of losing votes at home to the party, should they not out-Herod the Democratic Herod, and under bodily fear

The Liberator. BOSTON, JULY 23, 1858.

The Anniversary of British West India En tion, (the most remarkable, beneficent and sublime emancipation and its unrwerving advocates, and the achievement in the history of England,) will be apbasest servility, to a rapacious and thoroughly infernal propriately celebrated, as usual, under the auspices of slave oligarchy. A more unscrupulous demagogue, a the Massachusetts Anti-Slavery Society, by a MASS more unprincipled and inflated aspirant, a more am-MEETING of the friends of Freedom and Humanity, in the beautiful Island Grove at ABINGTON, on and humanity, than himself, cannot be found in the SATURDAY, July 31st, commencing at 10 o'clock,

Multiply and the seer yet assembled on such an occasion, and let the aged and the young be there to rejoice with and thronging thoughts of nationality and of patriot-

Leave Boston quarter before 9, A. M. Plymouth, 9.20, A. M., topping at way stations.

RETURNING-Leave for Plymouth, at 6 o'clock. " Boston, at 61 FARES as follows :-

Baston, to the Grove and back, FIFTY CENTS for dults, TWENTY-FIVE CENTS for Children. The same, for passengers from Savin Dorchester, Port Norfolk, and Quincy.

Plymouth, to the Grove and back, and all way adults or children.

tion, near by.

REMOND, and Rev. Mr. BLERY, of Barbadoes, In case of rain, the meeting will be held at Abing-

on Town Hall, adjacent to the Grove. FRANCIS JACKSON, WM. LLOYD GARRISON, SAMUEL MAY, Jr., BOURNE SPOONER, ELBRIDGE SPRAGUE, MICAH H. POOL,

contagion, which now poisons all the veins and ar teries of this mighty nation, and must, if not soon

We warn English journalists that such American

ewspapers are no more to be depended on than such unerican Senators. Let them listen to the voice

of the people, when it finds vent—that voice which

PHILANDER SHAW, THOMAS J. HUNT, SAMUEL DYER, Committee of Arranges One of the Committee of Arrangements for

NORTH ABINGTON, July 10. Please say that ample accommodations will be provided in the Grove for those who may want refreshments. Recent improvements have been made, which the Grove, to render the occasion a successful one.

WEST INDIA EMANCIPATION.

The Anniversary of British West India Emancipaon will be celebrated at M:LFORD, (Mass.) in the beautiful and spacious Town Hall, on Monpay, August 2d-commencing at 10 o'clock, A. M., and continuing through the day and evening. A cordial invitation to be present is extended to the friends of freedom and emancipation, of every phase. Amongsthe on the other, as to make complexional differences a subject of ridicule or reproach. It takes a patent speakers who may be relied on, on the occasion, are BURY, C. L. REMOND, E. H. HEYWOOD, and Rev. Mr. BLEBY, who has been a resident missionary in Jamaica and Barbadoes for the last twenty seven years, and official organ of the national government. It is still BLERY, who has been a resident missionary in Jamaica whose testimony cannot fail to be highly interesting.

BOSTON AND PROVIDENCE NEW RED. FORD AND TAUNTON, AND TAUNTON BRANCH RAILROADS.

Grand Celebration of the First of August at New Bedford. Excursion Tickets to Ground and return for \$1 50. made.

be sold at the Boston and Providence Railroad Sta- Leicester, was chosen Secretary pro tem. The follow-

ing that week.

The trains leave the Providence Depot, Boston, for invited a general participation in the discussions of New Bedford, at 7.25 and 11.10, A. M. For further the meeting. ADIN BALLOU, of Hopedale, offered a particulars, enquire of John W. Wetherell, Ticket fervent and most appropriate prayer, in which it was Master, Boston.

A. E. SWASEY, Superintendent. New Bedford, July 18, 1858.

Rev. HENRY BLERY, who has been for twenty- most devoted regard of every man, and of every woseven years a Missionary amongst the colored people man. of the West Indies, both before and since their eman-cipation, is now on a visit to this country, to receive that slavery is a secular subject, and Sunday too sasuch contributions as the liberality of the friends of cred a day for an anti-slavery meeting, or who, on the Negro race may prompt them to bestow, to as. any other plea or pretence, endeavors to divert public sist in the erection of schools, that the advantages of attention from this subject, and to prejudice the pubeducation may be more widely extended amongst the lic mind against the anti-slavery movement, is colored children of Barbadoes, where he now exercises man to be marked as an enemy of God, and as a for his ministry. Mr. Bleby was one of the missionaries to the triumph of Christianity and humanity in the whose places of worship were destroyed by the oppo- world. nents of negro instruction during the severe struggle

3. Resolved, That the time has fully come when which preceded the abolition of slavery in the British the people of the so-called free States are bound, by his person and family similar to those which South- to their own honor to the memory of their fathers, ern intolerance inflicts upon the faithful friends and and to the welfare of their children, to renounce all teachers of the slaves; and once, after being covered complicity with oppressors, to withhold all support to with tar, narrowly escaped burning to death. He slavery in every form, and to refuse any further ser was an eye-witness of the emancipation, and had the vice to the slaveholder or slave-hunter. privilege of proclaiming liberty to the captive, and 4. Resolved, That it is first and chiefly incumben in later years his labors have been devoted.

mind. His statements have been list- in the enslavement of men. tions which he has had the opportunity of addressing prove the determination of the Massachusetts Anti-in Boston; and the testimony of this eye-witness, de-Slavery Society, to circulate throughout the State, Union, will materially help the good cause which is them 'to enact that no person, who has been held as a working out such cheering results in the free colonies slave, shall be delivered up, by any officer or court,

Bowdoin street, Boston.

A POLITICAL DEMAGOGUE.

The oration delivered by the 'Hon.' Caleb Cushing n the 5th of July, in that receptacle of democratic filth and scoundrelism, Tammany Hall, in the city of New York, was characterized by an ambitious and stilted style, the cheapest and most fulsome adulation ANNIVERSARY OF WEST INDIA EMAN- of this sham republic, the most hypocritical professions of regard for liberty and free institutions, the most malevolent spirit towards the cause of universal

the emancipated abroad, and to sympathize with the ism crowding on the mind,' and hence at a loss to millions in bondage in our own dishonored and guilty know 'which, of all these dazzling objects, these recountry, who are yet pining for the same great deliverance. The Old Colony Railroad Company will convey should 'endeavor to embody in epic words, to wake assengers, on that day, to and from the Grove, as anew the echoes of Tammany Hall! Talk of bathos Talk of the step from the sublime to the ridiculous Was there ever so low or so ludierous a descent as that? 'The echoes of Tammany Hall'-the headquarters of all that is profane and filthy in speech, desperate and factious in purpose, lawless and satani in spirit, anti-republican and pro-slavery in word and deed! The echoes of pandemonium! The echoes of the ravings of the damned! No doubt, O crafty demagogue, 'hell from beneath was moved at thy coming,' and it was an easy task for thee to awake its As in private life there is no object so detestable a

tations, not named above, at half the usual fare for the flatterer, so there is none in public life so dangerous. He is sure to make his appearance when popu-The Excursion tickets will also be good on the lar corruption is all-abounding; when truth has falle other trains of the Old Colony Railroad that day; in the street, and equity cannot enter; when to call although such trains will not stop at the Grove, but good evil, and evil good, to put darkness for light, and must be left (or taken) at the Centre Abington Sta- light for darkness, is most acceptable to the populace, and the readiest way to political elevation. The Among the speakers will be Wendell Phil-drs, Wm. LLOYD Garrison, Edmund Quincy, Par-hot iron, lies constitute his who le stock in trade—lies KER PILLSBURY, A. T. Foss, E. H. HEYWOOD, C. L. 'gross as a mountain, open, palpable.' He lies to impliments are lies, his God, and he lies to man : his co denunciations are lies; every harangue that he makes is crowded with lies-lies of insinuation, lies of misrepresentation, lies of defamation, lies of duplicity; his patriotism is a lie, his religion is a lie, and he is a obsequious worshipper of 'the father of lies.' As against those who are valiant for the truth, the poison of asps is under his tongue; he stimulates the rabbl to shout, 'Release Barabbas, crucify Jesus;' he makes himself hourse in crying, 'Great is Diana of the the meeting at Abington Grove, in commemoration of Ephesians; he brands as 'pestilent and seditions fel-West India Emancipation, writes as follows:— lows,' those who are seeking to unbuild the kingdom lows,' those who are seeking to upbuild the kingdom of righteousness and peace.

SHAM DEMOCRACY.

The real spirit of American 'democracy' is exender the Grove much more pleasant and attractive hibited in the following contemptuous and brutal than ever before, to those who may visit it partly for remark in the Washington Union: -- The negro emrecreation ; -- such as the addition of several fine sail- pire of Hayti frequently reminds us of the way in poats, and a beautiful covered ferry-boat capable of which a flock of monkeys will satarize the employcommodating nearly a hundred people at a time. ments of human beings.' It proceeds to copy what it And, so far as accommodations are concerned, nothing will be wanting, on the part of the Abington Port-au-Prince a short time since, and adds—'We members of the Committee, or of the proprietors of should think our royal cousins in Europe must feel very keenly how absurdly their state ceremonials are bur lesqued by the sable Emperor.' The pompous ac count' here referred to is simply the usual programme of a public celebration, (in this instance, it was in honor of labor, and for agricultural improvement, and therefore specially praiseworthy,) terminating with grand illumination. Whatever else 'our royal cou vitation to be present is extended to the friends of WM. LLOYD GARRISON, ADIN BALLOU, PARKER PILLS- American 'democrat' to do that. If the editor of the Washington Union chooses to write himself down a blackguard, he can do so; but it is extremely humore humiliating to know that he is a very faithful representative of the government.

MEETING AT BLACKSTONE

A quarterly meeting of the Worcester County South Anti-Slavery Society was held at Blackstone, July 18th, of which the following brief report is

In order to accommodate all who are desirous The President of the Society, Effingham L. Capron Colored Citizens of Massachusetts, at New Bedford, on stone Town Hall, at half past 10 o'clock, A. M., and, Monday, August 2, 1858, Excursion Tickers will in the absence of the Secretary, Samuel May, Jr., of ion, on that day, for \$1 50.

The Tickets will be good to return on any day durAdin Ballou, Samuel May, Jr.. Rodney Moore, Parker Pillsbury, and Andrew T. Foss, The President good to join.

The following resolutions were offered from th

Business Committee :-1. Resolved, That the anti-slavery cause, in this WEST INDIA EMANCIPATION, AND ITS country, is of paramount importance and pre-eminent necessity, and calls for the adherence, the service, and

Colonies, and he sustained indignities and outrages in every consideration of duty, of consistency, of regard

the opening of the prison-door to them that were on us, as people of Massachusetts, to render the soil of ound; and having, from the beginning, watched the the old Bay State free soil, in the true sense of the results of the great change, he can testify to its in- word, -to render it free to every human being who creasing triumphs, especially in those islands to which seeks an asylum and refuge here from tyranny, from later years his labors have been devoted.

Mr. Bleby proposes to lecture in this city, and elseancipation-its antecedents and re- from slavery ;- and that it shall be our leading aim, salts'-showing, by facts, the deceptive character of in conjunction with the friends of freedom throughthose representations, on this subject, by which the out the State, to effect this much needed object, and pro-slavery press of this country has abused and mis- redeem the State from its present guilty participation

ened to with profound interest by several congrega- 5. Resolved, That we cordially rejoice in and aplivered in several of the principal cities of the for signature, a petition to the next legislature, asking f Great Britain.

State or Federal, within this Commonwealth, to any
If the friends of the Anti-Slavery cause will preone claiming him on the ground that he owes service pare his way, Mr. Bleby will deliver his statements in or labor' to such claimant by the laws of one of the some of the cities of New England, in New York, slave States of this Union; and that we will hearti-Philadelphia, and Cincinnati. His address is 34 ly co-operate in efforts to secure a general signature to

The arrival of Mr. Bleny, at this period, is exceed- 6. Resolved, That the declaration, recently made in ingly opportune, and we trust every effort will be the United States Senate, by Senator Toombs of Geormade to secure for him an extensive public hearing, gia, that 'ours is the most corrupt government on and to facilitate the philanthropic object he has in earth,' is true-not chiefly, as by Mr. Toombs intendview. We are gratified to announce that he has readily consented to attend the anniversary of West India emancipation, both at Abington and at Milford.

catch, because its immense patronage is used to corrupt and demoralize the public conscience—but chiefly an exceedingly valuable pamphlet. Price 25 cets and Reform—mass and demoralize the public conscience—but chiefly an exceedingly valuable pamphlet. Price 25 cets and Reform—mass and demoralize the public conscience—but chiefly because it is sustaining and building up, by the exer-

cise of its whole power, the worst form of he bondage that ever saw the sun.

The meeting, which, on account of the rain, was not a large one in the morning, was then addr not a large one in the morning, was then addressed by Samuel May, Jr., and Andrew T. Foss. An adjourn

ment to half past I o'clock was then taken, In the afternoon, the clouds having dispersed and the weather become fine, a large audience collected Rodney Moore and William Tebb were appointed a mittee of Finance.

The following additional resolutions were reported by the Business Committee :\_\_

7. Resolved, That no intelligent abolitionist or vote for any candidate of either of the great political parties, because as parties, they are necess slavery :-whoever, therefore, votes for any cand of these parties, sanctions them as such, puts his political influence into their hands, and thus, in some form at least, votes for slavery. And,

8. Resolved, That no intelligent abolitionist tag regard himself as a constituent of this slaveholding slave-trading, slave-breeding and slavery-perpetur ing government; nor can he vote for any man, wha when elected, must swear to support the United States Constitution, nor hold any office himself which requires such an oath.

9. Resolved, That we regard the great Methodie Church of the country, North as well as South, as the synagogue of Satan;' holding, as she does, gray numbers of slave-owners in her communion, both as members and ministers.

10. Resolved, That for the same and other remove we repudiate the whole Baptist Church of the country, which looks with such loathing on infant bastism, and yet steals infants in multitudes, bot through its ministers and church members, and consigns them to all the bloody baptisms of American

11. Resolved, That the sin of both these denomina tions together, cannot exceed that of the Episcopal Church of the country; whose proverbial coldans and heartlessness toward anti-slavery, and infled every work of real humanity, constitutes it the polar region, the arctic circle of the whole frozen has sphere of American religion

12. Resolved, That the Presbyterian Church of this whole nation, both the new school and the old, by its treatment both of slavery and anti-slavery, in all the last ten years, has shown itself to be a most insulting burlesque on all decency and common sense, as we as virtue, humanity and religion.

13. Resolved, That Congregationalism is now but another word for conservatism, compromise and crime -yoked as it is to the Juggernaut car of the Amer can Tract and Bible Societies, both of which have made themselves, at length, the very forlorn hope of slavery; and holding and proudly cherishing in its som such bold archangels of cruelty as Nathan Len of Dartmouth College, and Dr. Southside Adams of Boston, it should in such a millenial crisis of crine and cursing as the present, which it does not and dares not rebuke, be consigned, with all its revival and its influence, to the withering scorn of every righteous soul in the universe.

The afternoon meeting was most eloquently and ably addressed by PARKER PILLSBURY and April

A vote being called for on the 5th Resolution that referring to the Petition to the next Legislature that Slave-hunting on Massachuserts soil may be n nibited by law,) it was suggested that it be taken by rising; and, on the vote being put, nearly the esti ongregation, both male and female, arose, and solitary vote was given in opposition. At half past 4 o'clock, adjourned to meet at half-

ast 5 in the Wesleyan Methodist Church at Millvill

Evening. Met at Millville, at time and place as pinted, a very good audience being collected. The esolutions were again read, and addresses were ma by Andrew T. Foss, Samuel May, Jr., and Paier sbury, continuing so long as the daylight lasts At this meeting also, a vote was taken on the resolution, and it was adopted by a unanimous every person present rising in support of it.

motion of Rodney Moore, of Slatersville, made some appropriate remarks in support of it, pering a tribute to the courtesy and Christian libera of the Wesleyan Society, in whose house we we assembled, a vote was unanimously passed, thanking the proprietors of the meeting-house for the use

Both Messrs, May and Pillsbury, in their remain at this meeting, referred in feeling and appropriate terms to the removal, by death, during the year past, of two friends of the Anti-Slavery cause, long res D. A. COMSTOCK. All who knew them, knew their worth, their truly excellent yet modest character, an how great their loss is, in the whole region when they dwelt, to the cause of Humanity and Truth Their memory must ever be held in respect by the friends of the Anti-Slavery cause, and their upright lives continue to influence for good the minds and hearts of many who survive.

The collections, received by Finance Committee, mounted to \$12.74.

EFFINGHAM L. CAPRON, President. SAMUEL MAY, Jr., Sec. pro tem.

THE ATTANTIC MONTHLY for August, makes its appearance even in advance of its date, and its highly interesting number throughout. The following is the table of its contents :- Dephnaides; The Romance of a Glove; To ——; The Singing Birds and their Songs; Our Tales with Uncle John; An Evening Melody; Chesuncook; The Kinloch Estate, and How it was Settled; 'Bringing our Sheaves with

The Pocket Celebration of the Fourth; Literary No-The article entitled 'The Pocket Celebration of the Fourth' is a spirited and cogent review of the chaotic and trashy oration delivered by Rufus Choate, in this city, on the 5th of July. It is lacking, however, is moral intensity of feeling, and its personal reference to Mr. Choate (who deserves to receive no quarter) are altogether too gingerly and too complimentary.

Us'; Farming Life in New England; Les Salons de

Paris; The Discoverer of the North Cape; The As-

tocrat of the Breakfast Table; The Trustee's Lament;

Our last page is occupied with A Chapter of Theological and Religious Experience, by Charles K. WHIPPLE,' which, long as it is, will be found equally instructive and interesting. It has been printed in a cheap tract, and may be obtained at 21 Cornhill.

IT It will be seen, by the official notice, that the colored citizens of Massachusetts are to have a mass celebration of the Anniversary of West India Emancipation, at New Bedford, on Monday, August 2d. We anticipate a spirited and an effective meetingal and convenient arrangements have been made with the various railroad companies.

We have received a large and handsome! printed pamphlet, containing the official Proceedings of the Pennsylvania Yearly Meeting of Progressit Friends, at Longwood, on the 30th of 5th month, 1858; including Four Sermons by Theodore Parkets of Boston, delivered on the occasion.-1. On the Pro gressive Developement of the Conception of God in the books of the Bible—2. On the Ecclesiastical Conception of God, and its Relation to the Scientific and Religious Wants of Man-3. On the Philosophic cal Idea of God-4. On the Soul's Normal Delight in the Infinite God. It also contains an eliborate and valuable essay on 'Public Worship,' by Chals K. Whipple-together with numerous letters in s distinguished friends of Progress and Reform-making an exceedingly valuable pamphlet. Price 25 cents

JULY 2 EXECUTION Kindly thanking yo esume the theme, b are in the transact cularly deserves n This was the attemp minister to the . what a burles nce, which was insti st solemn circumsta oles in remembrance em, and as a pledge

on John xiii.) Was there any this hich the attempt wi scharist to poor Met ee, resembled the si iples in the exerci e deepest humility. pated in that cerem do so by love for hi ill to his neighbor." indescended to gird ad wipe the feet of t part the sacred eml a moment. How was a murderer is e impetuous Peter, death by the other e holy emblems, say ead, and drink this eath till he come,' i pend him by the r earth, (employing form the last act in the fatal spring,) ad, thus depriving eive the Eucharist r, as the officiating as McGee, had stood here the violated law he satisfied by the di ves on, had praye will be done, on e if they hang murd ed an Egyptian; D consented to the

m us how you h se (even the culpri ssed against us.' ( sistent with the ald have been such would have conflic an who was brou fence, by those st as McGee was to emn her, that the Him and His relig n as the teacher of How were th leath upon the tre ation to them, and out sin to cast the to accuse them t out, self-convict ne with the wome sers? Hath no m e John 9, 3 to 11 unto her, Neithe no more.' How Savior exemplify in religion! And he obtained one of t dge street jail, on a, and to say to the penalty of the vio the condemned,' th apede from the g to molest or ma not allowed to be en tolerated there, oman, would dare to bee, no such glorious bre and the spirit rule) over the fish the air, and over th d over every creeping th. But He gave : w that the princes ials who execute t le) over them, and t s) exercise author th-warrant, when arder, when solicite ainly does the Savio ould influence His as, should be entir verns this world! ructions. He taugh ir trespasses, neithe passes.' And, wh prayed for his mu they know not en suffering a cruunder the influen

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mication upon the brinviting attention to the third the interior in the transaction under consideration, which ticularly deserves notice. This was the attempt, by the officiating clergyman, This was the attempts of the ometating ciergyman, administer to the 'condemned' the 'holy commu-What a burlesque was this upon that ordiwhich was instituted by the Savior, under the of solemn circumstances, to be observed by His dishos in remembrance of what He bad endured for

Kindly thanking you for giving a previous com-

en and as a pledge of their attachment to Him! See John xmt.)
Was there any thing in the circumstances under Was there any thing in the circumstances under hich the attempt was made to administer the holy en the uncompeted the holy harist to poor McGee, which, in the slightest deresembled the simple Bible narrative? Jesus, he instituted the ordinance, administered it to his seiples in the exercise of love towards them, and of

deepest humility. Was he who attempted to adnister the sacrament to McGee (or those who parenated in that ceremonial by their presence) moved so by love for him? Paul says, 'Love worketh ill to his neighbor.' Would any one of them have ended to gird himself with a towel, and wash he satisfied by the death of the offender, and, with ves on, had prayed, 'Our Father who art in ven, hallowed be thy name; thy kingdom come, will be done, on earth as it is in heaven. (Wonif they hang murderers there? Moses, you murred an Egyptian; David, you killed Uriah; Paul, consented to the death of Stephen,-will you inus how you have been dealt with for your mei) Forgive us our trespasses, as we forgive se (even the culprit before thee) who have tres-

ed against us.' Can we conceive of any thing so sistent with the spirit and teachings of Christ as sould have been such a course of procedure? How would have conflicted with His treatment of the an who was brought to him charged with a capioffence, by those who took her in the very act, st as McGee was taken,) and who wanted Him to ema her, that they might be able to affix the act Him and His religion as a stigma, thus branding m as the teacher of a religion no better than their . How were those trappers disappointed and ned, when, instead of pronouncing the sentence death upon the trembling criminal, he directed His tion to them, and called upon the man who was ut sin to cast the first stone! How terrible was rebuke! So sensibly did they feel it, that, with ne to accuse them but their own consciences, they t out, self-convicted, one by one, till He was left me with the woman. Then, looking benignantly en her, he said, 'Woman, where are those thine sers? Hath no man condemned thee? She said John 9, 3 to 11)-No man, Lord. And Jesus unto her. Neither do I condemn thee: go, and no more.' How beautifully and impressively did Savior exemplify in this transaction the spirit of eligion! And had he been permitted (could He se obtained one of those (Cards') to visit the Camge street jail, on the morning of McGee's execuand to say to those who were longing to inflict penalty of the violated law upon the accused, ' Let who is without sin put the rope round the neck e condemned,' there would have been a general pede from the gallows and the jail, and poor

or rule) over the fish of the sea, and over the fowl graph! he air, and over the cattle, and over all the earth, over every creeping thing that creepeth upon the icials who execute the laws) exercise dominion (or ile) over them, and they that are great (their Goverexercise authority over them-(i. e., sign the order, when solicited by their religious teachers to ir trespasses, neither will your Father forgive your passes.' And, when he was dying on the cross,

geance is mine; I will repay, saith the Lord.' Has Christ? Have the first Christian teachers? No, draweth nigh unto me with their mouth, and honor-

whom Jesus said, 'Wo unto you, ye blind guides!' and of whom he said to his disciples, 'Let them alone; they be blind leaders of the blind, (i. e., none such as are blind will be led by them;) and if the blind lead the blind, shall not both fall into the

which is the same thing in the estimation of Him whose ways and thoughts are as much above man's, the heavens are higher than the earth,' who execute

about to wreak the vengeance of the law—who, when the power of kindness. I believe in both; but I believe also in justice. I believe also in plain speaking; ed for Executive elemency, in the commutation of the threatened punishment, could respectfully remonstrate or the Executive against the hearing of the heavenly work together. Nor will I divorce them. Now, in Particular the property of the pr nication upon this subject a place in your columns, the holy sacrament to one whom they hated, and whom they believed God hated, and they thought every body else ought to hate,—an ordinance instituted by the Saviour, to be observed only by those The slaveholder. These legal rights the Banner most your hands to pray, I will hide mine eyes from you; so allowed to stand, yea, when ye make many prayers, I will not hear: 'To give the world assurance of a man.'

condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with a towel, and wash condescended to gird himself with the state of them to whom they essayed to make the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot. So then, because thou art neither cold nor hot, but luke warm, I will spue thee out of my mouth: Because thou art neither cold nor hot. So then, because thou art neither cold nor hot, but luke warm, I will spue thee out of my mouth: Because thou sayest, I am rich, and increased the cold nor hot. So then, because thou art neither cold nor hot, but luke warm, I will spue thee out of my mouth: Because thou art neither cold nor hot, but luke warm, I will spue thee out of my mouth: Because thou art neither cold nor hot, but luke warm, I will spue thee out of my mouth: Because thou art neither cold nor hot. So then, because thou art neither cold nor hot, but luke warm, I would thou warm, I would thou warm, I would thou warm, I would thou art neither cold nor hot. So then, because thou art neither cold nor hot, but luke warm, I will spue thee out of my mouth: Because thou art neither cold nor hot. So then, because thou art neither cold nor hot. So the the earth, (employing John, the beloved disciple, to greath, (employing John, the beloved disciple, to greath, (employing John, the beloved disciple, to greath the dreadful tragedy by touchgreath the last act in the dreadful tragedy by touchgreath the should be dead—dead—
any man (in the church,) and knock: If
any man (in the church,) will hear my voice, and
open the door, (of his own heart,) I will come in to
him, and will sup with him, and he with me. To
him that overcometh will I grant to sit with me in my
throne, even as I also overcame, and am set down with
my Father in his throne. He that hath an ear, let
with the dead of the head or the head or the head or the heart of
him who can see and hear only the rights of Law?
Two claims, diverse and opposite, are presented;—one
is the claim of humanity, based on justice and an moral right; the other the claim of Law, based
on injustice and cruelty. Does that man do honor
to the great truth of Spiritual existence, and the
great laws of its immortal growth, who takes sides
with the dead or the heart of
him who can see and hear only the rights of Law?
Two claims, diverse and opposite, are presented;—one
is the claim of humanity, based on injustice and cruelty. Does that man do honor
to the great laws of its immortal growth, who takes sides
with the dead of the offender, and, with my Father in his throne. He that hath an ear, let with its sworn enemy and would-be destroyer? Is him hear what the Spirit saith unto the churches.' Boston, July 16th, 1858. JUSTITIA.

SPIRITUALISM AND ANTI-SLAVERY.

( To be continued. )

MR. GARRISON: The Banner of Light, a paper published in this city, Banner. They may be honest. I question not their devoted to the 'dissemination of Spiritualism,' has, for right to their opinions. But they must not expect to a few weeks past, enriched its columns with 'abstract escape the most thorough criticism. reports' of the sermons preached at Music Hall, by
Theodore Parker; thereby, doubtless, greatly enhancing the interest and value of the matter of that publication. Very few of its readers, I think, have not parties. It is to try them as by fire. It is to show

has made it impossible to believe otherwise. ed an interesting and able discourse on American Slavery. The sermon was clear and forcible in style, yet calm and dispassionate in tone, (Mr. Parker purposely avoiding much reference to persons, and dealing much reference to persons. or spirit, at which any one could reasonably take of-fence. This sermon the Banner did not publish. As reasons for this omission, it says, in its issue of the to be the truly Spiritualistic position and state:-10th inst.,-the Italics are mine :-

Now, is there a hater of slavery-is there a lover of ice would have soon found himself alone, 'with justice and truth—nay, is there a true Spiritualist in Davis? It is the truth I seek, not fame. Let Davis the would have soon found himself alone, with met of molest or make him afraid. But as Jesus the land, or in the world, who can read the above language without mingled emotions of pity and indignation? Look at the mental stupidity and blind-man, would dare to condemn the accusers of Mc
E. R. PLACE. e, no such glorious result, no such exhibition of guishing between the highest right and the most outand the spirit of forgiveness, was witnessed. rageous wrong, and the unblushing confession of suthen God created man, he gave him dominion prome cupidity and selfishness contained in this para-

and teachings, exercise the life-taking power upon ner to affirm that it has no desire to single out and is this true in practice, even with Spiritualists? is sinning fellow-man? Who, we would respectful-combat one evil more than another. We see it doing For several months, the Banner of Light, a Spiritas Christ? Have the first Christian teachers? No, see it declining to do it with regard to Slavery. How report of Rev. Theodore Parker's Sunday discourses, and one of them. Why, then, do you do it? Sim- shall we account for this strange inconsistency? I will thus farnishing to its many readers what no other pa-Py because man, who is a criminal himself, has re- be as charitable as the Banner's own language will per ever regularly did; an instance of liberality and quired it. Should he (the government, made by and of men) forbid it, you would not dare to do it. Let the sphere of our usefulness.' By contracting 'the doubtless been thankfully received by the numerous all such remember that Jesus said, 'Ye hypocrites! sphere of its usefulness,' the Banner of course means, patrons of the Banner. But, in last week's issue, add did Esnias prophesy of you, saying, This people dimini-Ling the number of its subscribers. By its own they omitted to publish Mr. Parker's Fourth of July eth me with their lips; but their heart is far from the intrinsic usefulness and value of Mr. Parker's have reported verbatim, I think-excusing themselves me. But in vain they do worship me, teaching for sermons; in deciding the question of their publication, the grave inquiry was—' Will it pay?' Suppose American Slavery!—that they do not desire to single the sermons were of a character which would diminutely downship me, teaching for the omission on the ground that his topic was American Slavery!—that they do not desire to single the sermons were of a character which would diminutely downship me, teaching for the omission on the ground that his topic was a continuous desired to single the sermons were of a character which would diminutely downship me, teaching for the omission on the ground that his topic was a continuous decirines (or truth) the commandments of men.' tion of the character of the popular Christianity of ish the circulation of the Banner—would they have ish the circulation of the Banner—would they have been centuries ago, is the spirit of religious men of car time brought out, so that it may be seen with a the publication of one of them, would not the Ban-know not when I have felt more saddened, disappointistinctness like that with which we may see objects ner have replied—'We cannot consent to single out ed, mortified, than on reading this contemptible subthrough the stereoscope! And these are the men, and combat one evil more than another'—'we cannot terfuge and apology from such a source. Is it possitisating for doctrines the commandments of men,' take grounds which will contract the sphere of our ble that they did not know that common history

Petitioner. These are the men, who, with the spirit of hate and revenge in their hearts, (for 'love work-test, as a Spiritualist, against the Spiritualism that eth no evil to any one,') could attempt to administer could utter, or that can endorse the sentiments quoted

who loved Him, and whom He loved, and who should scrupulously respects. What does the slaveholder be humble enough to wash each other's feet. When do, by virtue of these so-called legal rights? He such men attempt to pray, does not God say, as he deprives his fellow-man of his natural rights; every did to the Jews, (see Is. I-15) 'When ye spread forth one of them is cloven down-not a solitary vestige is

yea, when ye make many prayers, I will not hear:
YOUR HANDS ARE FULL OF ELOOD.'

We will close this communication by presenting for
the consideration of such of our brothers as have furnished us with the matter and occasion therefor, the
admonition and instruction given to a similar class of
persons eighteen hundred years ago. (See Rev. III.
14 to 22.) 'And unto the angel of the church of the
Laodiceans write: These things saith the Amen, the
faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither he a safe and competent teacher of the laws of the Spirit? Needs he not to be born again, ere he can enter the kingdom of heaven? Let all true Spiritual ists ponder these things well.

I know full well that there are many so-called Spiritualists, who will fully endorse the course of the

welcomed the appearance of these 'reports,' and perused them with avidity. If the ruling purpose of the Banner has been the dissemination of truth by the agitation of thought, and not the enlargement of its circulation, it deserves all praise for its independence and fidelity to principle. I would not willingly believe it to be controlled by mercenary motives; but unfortunately the Banner, by its own statements. but, unfortunately, the Banner, by its own statements, my part, my estimate of the value of Spiritualism is has made it impossible to believe otherwise.

On the Fourth of July just past, Mr. Parker preaching mainly with principles,) containing some impor-tant statistics, while there was nothing, either in style

A few years ago, Mr. Davis being in New York at 'We have no desire to single out and combat one evil more than another, particularly when the combat shall affect the legal rights of our brethren. Our object in publishing the Banner is to aid in the dissemination of Spiritualism; and, as much as we admire Mr. Parker, (and we certainly do love him and his theology,) we cannot take ground which will contract the sphere of our usefulness.' a time when the Garrisonian Abolitionists were holdgestion Mr. Davis replied substantially as follows:-What care I for the popularity of Andrew Jackson E. R. PLACE.

'Do Right, though the heavens fall.

MR. GARRISON: This writer says— Our object in publishing the Banner is to aid in the dissemination of Spiritualism.' Having examined the phenomena of modern Spiritualism for a year or two past, I found, some time since, th. But He gave man no dominion (or rule) over If this is the object, the query very naturally arises, what to me was satisfactory and conclusive proof how the interests of Spiritualism can be promoted by of its reality. Convinced of its spiritual origin in congiving especial publicity to the utterances of a man formity with the truth that 'the human understandwho persistently scouts the whole phenomena of ing cannot resist evidence founded on observation, Spiritualism, and often finds opportunity to manifest as needs must be, I have in firm faith and trust acthe unfavorable light in which he views the matter. cepted the theory, and am humbly endeavoring to pracwarrant, when any of them are condemned for I am aware that it may be replied that Mr. Parker's tise its preceptsin my daily life. I find its teachings vigorous and effective warfare upon the popular theolo- to accord with my clearest reason, my highest per gy is preparing the way for the progress of Spiritual-ceptions—the intuitive convictions of my soul. I find its lessons, all the way along, harmonizing with the dictates of my mental, moral, and religious faculties. as, should be entirely different from that which with the facts to say, that Spiritualism is preparing I find herein peace, strength and happiness, such as I trus this world! In beautiful harmony with these | the way for the progress of those great doctrines and | never before enjoyed. This, however, is of no consetions, He taught-If ye will not forgive men ideas, so noble and so salutary, of which Mr. Parker quence to you, save en passant. Long before acceptis so able and fearless a representative. This, I cannot think, any intelligent and candid Spiritualist will pathized with you, and seconded, in my humble manthey know not what they do.' And Stephen, to single out and combat one evil more than another.' they know not what they do.' And Stephen, to single out and combat one evil more than another.' when saffering a cruel death, prayed for his destroyirs, under the influence of the same spirit, 'Lay not vote so large a portion of your paper, week after week, world's cause,' it is that of seeing and feeling more s sin to their charge. And Paul, led by the same to sermons levelled directly and explicitly against the clearly the justice of your course, and the consistenther give place unto wrath: for it is written, Ven
singling out an evil, and 'combatting it'? Is not

the give place unto wrath: for it is written, Ven
singling out an evil, and 'combatting it'? Is not

be a practical Abolitionist. I cannot conceive the conthis recognizing something—some work, some duty, with such instructions, and such examples exemblying and enforcing them, how can any man who may recognize a truth on the left hand, why shut works are emptied of their meaning, unless they cultured to be a disciple of Chair, and a full state of the contents of the con ttends to be a disciple of Christ, and a follower of your eyes to truth on the right? With Parker's ser- minate in deeds. We are to make 'waiting possibilie carly Christians who enjoyed his personal presence mons before our eyes, it is perfectly idle for the Ban- ties living realities'-so Spiritualism teaches. But,

confession, then, it cared comparatively nothing for Sermon-the very one of all others they ought to usefulness'? However honest, therefore, the Banner teaches them that such aid, in any cause, however may be in its professions of belief in .Spiritualism, good and grand, is always sure to fail? As a Spiritualism, (and the writer of this is also a firm believer,) the alist, interested in the overthrow of evil, of whatever acknowledged principles upon which that journal is shape and in every form, I must protest against such conducted are mercenary and selfish to the last de- moral disqualification on the part of a teacher-tending, as it necessarily does, to spiritual death, rather But still a more lamentable confession, if possible, than to spiritual development and elevation. I proremains to be noticed. The Banner says- We test against such a yielding of principle, on the very have no desire to single out and combat one evil more threshold of Spiritualism, as criminal. Such short then when they have been made by others. These the legal rights of our brethren.' the combat shall affect sightedness is sinful. I confess myself astonished the beyond expression, that these publishers should have

good Humboldt says 'is the greatest of all the evils which afflict mankind '-especially when silence means so much, is so significant. What a just rebuke to such cowardice are the words of Lowell:

True freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Esmest to make others free.
They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than, in silence, shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.'

MEETINGS AT NEWMARKET, N. H.

Extract of a letter from South Newmarket, N. H. 'The friends of the Anti-Slavery cause here, as far as I know, were perfectly satisfied in regard to the aboration of the arrangements for our late meeting. Could we have had a larger attendance, and raised double the amount of money that we did raise, we should have felt that we had a model meeting.

this source we always get the most of our contributhis source we always get the most of our contribu-tions. The 'Church' also did all that it could to keep the people away from the meeting. Mr. Foss \$100,000. It originated in the Union Theatre. gave us some grand speeches, during the meeting; we think him a host. Colman also did valiant the Revolutionary war, died recently, in Eibert counservice, and we feel that we have added very largely to our stock of anti-slavery friends in making her

As Mr. Pillsbury was constrained to give us the slip this time, I hope he will make his appearance among us at no distant day.'

EXCITEMENT IN MARYLAND. - AN OUT-

opinions, of Mr. James L. Bowers, in which the citizense generally appear to have taken sides pretences by a stranger, who said he had broken down, and asked Mr. Bowers to get him a piece of rope, and as sit him. Mr. B., in the kindness of his heart, went wait. Mr. Bowers made alarm, which reached his wife, and she ran to his assistance, and commenced in good earnest to unmask some of the party, for which he was so much injured that Dr. M. Whaling despaired of her life for some time, she being about seven months in pregnancy. On the next morning, Mr. Bowers went to Chestertown, before Eq. Graves, and put them under bonds of \$500 each, for their appearance at next court:—George H. Randy, Josiah Ringold, Harris Beck William P. Francis, Isaac Perkins, Saml, Baker, William T. Baker, Frisby Brown; being eight in number.

Report says, that there were about thirty persons present, but Mr. Bowers could not identify any mores present, but Mr. Bowers could not identify any mores a show in Chestertown, and Mr. Bowers friends made a rally, and commenced to vindicate him; the result was some six or eight fights. On the 5th, which was some six or eight fights. On the 5th, which was standard and a strate on James Mansfeld, ex-editor of the Rent Xews, and truck Mansfeld with his cane, when standard the strategy of the st

picion of guilt.

The captain and white crew were admitted to bail in the sum of one hundred dollars each, by the unanimous consent of the Court; and had the Court been sitting as jurors, they would probably have had no hesitation in acquitting the prisoners without retiring from the court rows. from the court-room.

from the court-room.

When the court adjourned, it is believed the unanimous voice of the bystanders was, that they were not guilty. The captain and crew proved, by gentlemen from Virginia, New Jersey and New York, their general good character; and so high had they stood, wherever known, that Dr. Page of New Jersey, who has spent a large portion of his life in Isle of Wight, where he is highly respected; Collector Willet, of Tuckerton, New Jersey; Capt. French, Capt. Townsend, Capt. Jennings, and Messrs. Pritchard & Wing, of New York, volunteered to come to Virginia to bear testimony to the exemplary character of these young testimony to the exemplary character of these young

men.

It was offered to be proved on the part of the prisoners, by a gentleman of the highest standing, who had long known their opinions on the subject of slavery and the rights of the South, that they had, both North and South, defended our rights against the Black Republicans, and were ready to do so to the last extremity. The captain had been often heard to say that if these Black Republicans divided the Union, he would come South to live, where he had always been treated kindly and gentlemanly, and where he had made an honest living for himself, his wife and his child.

After the trial of the captain and white crew, the negro cook was brought into court, and made a full, free, voluntary and consistent confession, in which he stated that he alone was to blame; that by his contrivance, the fugitive was secreted in the forecastle; that not a white soul on board knew anything about it. He asked the pardon of the captain and crew for causing them so much suffering and loss. He said he was only 19 years of age, and that 'Ned,' the brother of the slave, represented to him the bad treatment he received; that it so worked upon his feelings, that he agreed to hide him in the forecastle, and run him off to New York.

The black cook was sent to the penitentiary for ten The black cook was sent to the penitentiary for ten

The gentlemen from New Jersey and New York, who came to attend the trial, expressed themselves in the highest terms of the Court, the Commonwealth Attorney, and the citiz ns of Isle of Wight, and said they fully came up to the high opinion they had always entertained of Virginia gentlemen.—Norfolk

We learn from Sierra Leone that the British cruisers on the coast of Africa seized seven suspected slavers, six of them Americans, in April and May last. One of these captured vessels was discharged, as there was not sufficient proof against her; the others would appear to be either condemned or still in custody. How long is it since an American cruiser has captured a British slaver, or a slaver under any other flag? Such outrages cannot be borne.—N. Y. Tribuse.

when they have been made by others. These the legal rights of our brethren.'

Others may regard this language as they will—they when they will not forgive, but upon whom they are may talk as they will of the duty of charity, and of choosing to be silent on a subject which the great and the National Hotel, last fall.

General Quitman died at his residence near Natchez overlooked the first rudiments of Spiritualism, by choosing to be silent on a subject which the great and

FAILURE OF THE TELEGRAPH EXPEDITION.—By our foreign news it will be seen that the attempt to lay the Atlantic Telegraph has failed. The Niagara had returned to Queenstown, arriving on the 5th inst. She reports that on the 29th ult., three days after the breakage of which we have already had information, the cable parted on the Agmemnon's side, after she had payed out 142 miles—the Niagara's portion remaining entire. The particular cause of the rupture is not given, and probably is not known. The Agmemnon had not arrived up to the latest advices. She appears to have worked badly in many important respects. We suppose this to be the end of the present undertaking, although our dispatches say that the Niagara will return after taking on board her supply of coal.—Boston Journal.

Shooking Raligoad Accident.—A dreadful acci-

In the right with two or three.'

How inconsistent such conduct of the Banner, in the very face of the following Resolve, presented at the Free Convention at Rutland, Vt., on the 25th ult, embodying the sentiment of Spiritualists generally:

'Resolved, That the conviction of the possibility and actuality of spirit-intercourse is opposed to all despotism, imparity and aensualism, and conduces to the inauguration of the only authority consistent with the human soul, or favorable to sound morality.'

The duty of Spiritualists, growing out of the conduction of the possibility and aensualism. The accident was occasioned by a rail giving way, by which the two rear cars were thrown down an embankment of thirty feet.

The duty of Spiritualists, growing out of, and legitimately flowing from, such a united expression of sentiment, cannot be mistaken or misconstrued.

VERULUM.

MEETINGS AT NEWMARKET, N. H.

THE GIRLS DROWNED.—Port Jereis, 29th. Col. Sam Fowler's eldest daughter, Laura, while bathing in the Neversink River, near his residence, in company with a younger sister and a servant girl, were accidentally drowned on Monday evening. The bodies were found about three hours after they went down. The daughters of Col. Fowler were about eleven and fourteer care and

FIVE YOUNG GIRLS DROWNED .- Five girls belonging to the House of Mercy, were drowned on Saturday, in the North river, N. Y., at the foot of 85th street. They had gone into the river to bathe, and were walking out together from the shore, with their hands joined, when they suddenly got beyond their depth, lost their footing, and were swept away.

should have felt that we had a model meeting.

There are at present only about half the usual number of men employed in the shops here; and from California mines were first announced.

### THE TWENTY-FIFTH NATIONAL ANTI-SLAVERY SUBSCRIPTION-ANNIVERSARY.

The undersigned, who have for so many years done There is an excitement in Belair, Md., growing out of the tarring and feathering, for his anti-slavery opinions, of Mr. James L. Bowers, in which the citizens generally appear to have taken sides:—

In the night he was decoyed under false pretences, by a stranger, who said he had broken down, and asked Mr. Bowers to get him a piece of rope, and assist him. Mr. B., in the kindness of his heart, went to the gate, and there was caught by a grage lying in the beginning, before the principles of the Cause.

At the beginning, before the principles of the Cause.

At the beginning, before the principles of the Cause.

MARIA WESTON CHAPMAN,
MARY MAY,
LOUISA LORING,
ELIZA LEE FOLLEN,
L. MARIA CHILD,
HENRIEITA SARGENT,
ANNE WARREN WESTON,
MARY GRAY CHAPMAN,
HELEN ELIZA GARRISON,
BARAH SHAW RUSSELL,
FRANCES MARY ROBBINS,
CAROLINE WESTON,
MARY WILLEY, CAROLINE WESTON,
MARY WILLEY,
SARAH BLAKE SHAW,
SUSAN C. CABOT,
LYDIA D. PARKER,
ELIZA F. EDDY,
ABBY FRANCIS,
SARAH RUSSELL MAY,
ABBY KELLEY FOSTER,
SARAH H. SOUTHWICK,
EVELINA A. S. SMITH,
ANN REBECCA BRAMHALL,
AUGUSTA G. KING, AUGUSTA G. KING, ELIZABETH VON ARNIM, ANNA SHAW GREENE, ELIZA APTHORP, MATTIE GRIFFITH, MARY ELIZABETH SARGENT, ANNE LANGDON ALGER.

been treated kindly and gentlemanly, and where he had made an honest living for himself, his wife and his child.

After the trial of the captain and white crew, the negro cook was brought into court, and made a full, and Wedney and Consistent confession, in which he stated that he alone was to blame; that by his contrivance, the fugitive was secreted in the forecastle; tipulars hereafter.]

To VALLEY FALLS—Andrew T. Poss, an Agent of the Massachusetts Anti-Slavery Society, will speak on the subject of American Slavery at VALLEY FALLS, R. I., on Sunday next, July 25, at

TO NATICK.—PARKER PILLSBURY will speak on American Slavery, at NATICK, on Sunday, Aug. 8, afternoon and evening.

CAPE COD.—WM. WELLS BROWN will spend the month of July on the Cape, and will speak At Harwich, Sunday, July 25.

SALLIE HOLLEY, an Agent of the Amerian Anti-Slavery Society, will hold meetings in Vernont, &c., as follows: Lower Waterford,

Sunday, July 25. Tuesday, 27. Wednesday, 28. Newbury, Bradford,

All letters for the undersigned should be sent until further notice, to Leicester, Mass. SAMUEL MAY, Jr., General Agent Mass. A. S. Society.

IT IS NOT A DYE! MRS. S. A. ALLEN'S

WORLD'S HAIR RESTORER

> WORLD'S Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE A .EUROPEAN REPUTATION!!

THE Restorer, used with the Zylobalsamum or Dressing, cure diseases of the hair or scalp, and RESTORES GRAY HAIR TO ITS NATURAL

RESTORES GRAY HAIR TO ITS NATURAL COLOR!

The Zylobalsamum or Dressing alone is the best hair dressing extant for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Europe or America. They contain no deleterious ingredients—do not soil or stain anything.

GREAT BRITAIN. REV. W. B. THORNELO, Prescot, Lancashire, says-'Mrs. S. A. Allen's World's Hair Restores and Zylobalsamum are perfect marcels. After using them six weeks, my extremely gray hair is restored to its natural color. I am satisfied it is not a dve.'

HAYTI. REV. MRS. E. C. ANDRUS, for many years Missionary to Hayti, now of Martinsburgh, N. Y. The climate having seriously affected her hair and scalp says, 'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedies for my hair, but never anything that so materially and permanently benefitted me, as has Mrs. S. A. Al-

J. H. EATON, Pres. Union Univ., Tenn, 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum but very irregularly, but, notwithstanding, its influence was distinctly visible. The falling off of hair ceased, and my locks, which were quite gray, restored to their original black '

REV. H. V. DEGAN, Ed. 'Guide to Holiness,' Boston, Mass. 'That Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we now have the evidence of our own eves.'

REV. J. A. H. CORNELL, Cor. Sec. B'd Educ'n N. Y. City. 'I procured Mrs. S. A. Ailen's World's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its nat-ural glossy and beautiful black.'

REV. JNO. E. ROBIE. Ed. ' Chr. Adv.,' Buffalo. N. Y. 'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations I have ever known. They have restored my hair to its original REV. J. WEST, Brooklyn, N. Y. 'I am happy to

bear testimony to the value and efficacy of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge its curing my gray-

REV. GEO. M. SPRATT, Agt. Bap. Penn. Pub. So. 'We cheerfully recommend Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.'

REV. J. F. GRISWOLD, Washington, N. H. Please inform Mrs. — where Mrs. S. A. Al-len's Hair Restorer and Zylobalsamum can be had in Boston. You may say in my name that I know they are what they purport to be.'

REV. MOSES THACHER (60 years of age,) Pitcher, N. Y. 'Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to fall, and is restored to its natural color. I am satisfied 'tis nothing like a dye.'

REV. D. T. WOOD, Middletown, N. Y. 'My hair has greatly thickened. The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs.
Allen's World's Hair Restorer and Zylobalsamum.

REV. S. B. MORLEY, Attleboro', Mass. 'The efect of Mrs. S. A. Allen's Word's Hair Restorer an Zylobalsamum has been to change the 'crown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaint-

REV. J. P. TUSTIN, Ed. ' South Baptist,' &c., Charleston, S. C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer

REV. C. A. BUCKBEE, Treas. Am. Bible Union, N: Y. 'I cheerfully add my testimony to that of numerous other friends, to Mrs. S. A. Allen's World s Hair Restorer and Zylobalsamum. The latter I have found superior to anything I ever used.'

REV. JOS. McKEE, N.Y. City. 'Recommends them. REV. AMOS BLANCHARD, Meriden, Ct. We think very highly of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.'

REV. WM. PORTEUS, Stanwich, Ct. 'Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum have met my most sanguine expectations in causing my hair to grow where it had failen.' REV. D. MORRIS, Cross River, N. Y. 'I know of a great many who have had their hair restored by the use of Mrs. S. A. Allen's World's Hair Re-

storer and Zylobalsamum.' REV. E. EVANS, Delhi, O. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. They have changed my hair to its natural color, and stopped its falling off.'

REV. WM. R. DOWNS, Howard, N. Y. 'Mrs. S. A. Allen's Hair Dressing has no superior. It cleanses the hair and scalp, removes harshness and dryness, and always produces the softness, silkiness and natural gloss so requisite to the human hair.\* REV. C. M. KLINCK, Lewistown, Pa. \*Mrs. S. A.

Allen's World's Hair Restorer and Zylobalsamum has stopped the falling off of my hair, and caused a new growth.'

new growth.'

We might quote from others of the numerous letters we have and are constantly receiving, but we deem the above sufficient to convince the most skeptical that we have at least the best preparations in the world for the hair of the young or old. We manufacture no other preparations. Occupying the large building, corner of Broome and Elizabeth streets, exclusively for office, salesroom and manufactory, we have no time or inclination to engage in other manufactures.

These are the only preparations exported in any quantity to Europe.

We also would call attention to the fact that we have always avoided all charlatanism. Our preparations are the highest priced, but the cheapest, because it lasts longer, and does more good; the expense, in the end, less than others. We aspire to have the best, not the lowest priced. One bottle of Restorer will last nearly a year. \$1.50 per bottle. Balsam, 371 cents per bottle.

GENUINE

GENUINE GENUINE
has 'Mrs. S. A. Allen' signed in Red Ink to outside
wrappers, and in Black Ink to directions pasted on bottles. Resterer bottles are of dark purple glass, with the
words, Mrs. S. A. Allen's World's Hair Restorer, 356
Broome Street, New York, blown on them. The Balsam
bottles are of green glass, with Mrs. S. A. Allen's
World's Balsam, 355 Broome Street, New York, blown
on them. Circulars around bottles copyrighted. None
other is genuine. Signing the name by others is forgery, and will be prosecuted by us as a criminal offence.
Some dealers try to sell other preparations are high

Some dealers try to sell other preparations on which they make more profit, instead of these; insist on these Sold by nearly every drug and fancy goods dealer. Address all letters for information to

MRS. S. A. ALLEN'S World's Hair Restorer Depot, NO. 355 BROOME STREET, N. Y.

# The Liberator.

A CHAPTER OF THEOLOGICAL AND RE LIGIOUS EXPERIENCE.

In August, 1856, the writer was requested, by Circular Letter, issued by a Committee appointed for the purpose, to furnish some details respecting his life, in preparation for a Biographical Catalogue of his Class in Amherst College, which graduated in 1831. In a list of topics sent with this request, and de-

signed to give completeness of outline and methodi cal arrangement to the matter furnished by each memher of the Class, the 7th was- Religious Belief.' Since the information which the writer gave, in re-

gard to this item of the request above-mentioned, has been suppressed by the Orthodox clergyman who had in charge the printing of the Catalogue—its place being occupied by the following sentence: 'Mr. Whipple's religious belief is so very long that it would require quite a volume in which to print it'it is now printed, in the form most convenient for sending it to the members of the Class, and supplysending it to the members of the Class, and supplying one of the omissions of the Catalogue; and it is printed in the Liberator, because, at a time when the religious system of which it treats is propagated with special zeal and industry, and made to enlarge and strengthen a church which is the great bulwark of slavery, the writer believes that some of the readers of this paper may be benefitted by the record of his experience.

CHARLES K. WHIPPLE.

this point. On looking further, I found that not only discrepancies, but irreconcilable contradictions gations of strict truth and honesty; mark those politicians who adhere to their party, even when it trushes understood in the seasures of the real contradiction. The Spirit of God makes no mistakes, in small matters any more than in great. Both sides of these contradictions, therefore, could not be inspired. How was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of the Bible real-low was I to decide which portions of religion to be as great as the proportion of the whole church to th

## MY 'RELIGIOUS BELIEF.'

My religious opinions, which were originally, by inheritance, similar to those of most of my classmates have undergone a material change since I left college. Since this change was not hasty nor capricious, since the first steps of it were very unwillingly made, (be ing in opposition to all my early education and preons, and also to the creed of my nearest relatives and friends.) and vielded to only in obedience to what seemed to me (and still seems) irresistible evidence, the clear call of truth and right, it is important to me that these changes he stated in their natural connection with the reasons which induced

Alike at home, at school, and at college, I was edu cated in the strictest form of the 'Orthodox' faith, in which I had an absolute and thorough belief, nev er having felt a single doubt upon a single point involved in it until years after my membership in the

In 1833, while a student of medicine in Salem. Mass., I joined the Crombie Street Church in that

About the year 1835, I became acquainted with the movement led by William Lloyd Garrison against Slavery. I heartily approved the principles and ob ject of the Abolitionists, but was displeased at their enunciation of the American Church, and especially at what I considered their desecration of the Sabbath by giving Anti-Slavery lectures on that day. On making earnest remonstrances on the latter subject with such of them as I chanced to know, they asked me if slaveholding, as actually practised in our country. was not sin, and if calling on men to repent of sin and foreake it was not appropriate work for the Sabbath. I replied, that though exhortations to repentance and reformation were certainly appropriate, much of the detail of Anti-Slavery addresses, as of the la bors, and privations, and punishment of slaves, the unprofitable character of slave labor compared with free, and the causes and results of emancipation in the British West Indies, were matters of a secular character, and thus inappropriate and unjustifiable on the Sabbath. So entirely unaccustomed was I to independent thought in religious matters, that I did not once think of the truth recently stated in a sermon by Rev. Henry M. Dexter, of Pine Street Church, Boston, and which now seems sufficiently obvious, that the preaching of Anti-Slavery is preaching the Gospetrated by the Slave Power upon both blacks and whites in this country is a work demanded by both necessity and mercy, and thus perfectly appropriate to that time, I should probably have rested contented with it, and thus failed to get valuable information which I subsequently gained. Not knowing it, I insisted that thoughts and arguments upon matters not technically religious were forbidden on the Sabbath, and my friend inquired where they were forbidden. I told him, 'In the fourth commandment;' and he denied it. I opened the Bible to prove it to him, and ever but bodily labor on Saturday, the seventh day of the week-that it required nothing whatever but the separation of that day from other days of the week by such abstinence from bodily labor-that the Jewish Scriptures, (which we call, collectively, the Old Testament,) repeatedly and emphatically claim this rest from bodily labor on Saturday, the seventh day, as an institution peculiar to the Jews, a special sign appointed by Jehovah, their God, to distinguish them from all other nations-and that the Christian Scripture (which we call, collectively, the New Testament) not only contain no injunctions to Christians to observe Saturday or any other day as a Sabbath, but express ly declare them free from obligation to observe the Jewish law, including the ten commandments.

Thus I found myself entirely unable to furnish proof from Scripture to my friend that God requires Christiana to observe a Sabbath. Attributing this, however, to my own inexperience, and not for a moment doubting that such proof really existed, I commenced a thorough examination of the Old and New Testaments, with reference to that point; and after carefully consulting and collating every passage in which the Sabbath is mentioned, I was compelled to admit that, according to the Bible, the seventh-day Sabbath was never designed for any other per ple than the Jews, that Christianity does not include any such observance, and that St. Paul carefully and strongly warns the Romans, the Galatians and the sians against the idea that such observance is a duty. Some time afterwards, I caused to be printothers) an abstract of the testimony of Scripture respecting the Sabbath, abridged from the thorough constration on that point in a tract entitled 'The Sabbath,' by Rev. Henry Grew, a Trinitarian minis

Finding the teachings of the religious denomina tion to which I belonged, and of the ministers and religious writers connected with it, so much at variance with Scripture in regard to the Sabbath, I felt the necessity of trusting more, in matters of conscience, to an independent study of that book, and less to the opinions, however positive, of uninspired men, however good. I had always believed in the absolute inspiration of the Bible, and, on joining the church, I had solemnly chosen it as my supreme rule of faith and practice. I therefore adopted the method, whenever in reading or conversation I met with views a variance with my creed which I could not satisfactorily answer, of making a thorough study of the Bible in reference to that point. In the course of years following. I subjected many points in morals, religion and theology to this test, and found, to my ntter amazement, that my entire confidence in the teachings of the Orthodox ministry had been very much misplaced, since I had followed them, upon many subjects, in direct opposition to the precepts of Christ and the apostles. The topics upon which my examination of the Bible led to this result were the following, studied, as nearly as I remember, in the following order:

The baptism of infants. Slavery.

The taking of oaths.

Litigation.

Prayer.

Public worship.

Baptism with water.

The periodical partaking of bread and wine, commonly called the Lord's supper.

Another point upon which I was dissatisfied with my Anti-Slavery friends was their allowance of the public speaking of women, in churches and elsewhere.

This I was sure was wrong, because St. Paul had said, 'It is a shame for women to speak in the church.' So, according to my custom, I demanded of the people who defended this practice, Scriptural authority for it. To my utter amazement, they produced such authority, and proved from the Old and New Testaments that women were allowed, and from New Testaments that women were allowed, and from the world's goods. The difference is only that professors of religion asy that they are getting and laying up money for God, though their actions plainly show that they are getting, laying up, and using it, for themselves and their children, just like those whom they call the worldly and the impenitent.

Again. Look at the outwardly moral men who are striving to attain the high places of office, power, and honor, in church and State, and you cannot distinguish by their conduct, either in seeking or filing those places, whether they are professors of religion are religion or not.

Again. Go to the place of worship, or of amusement, or of business, or of leisure, and you will seek in vain to distinguish the professors of religion, either by their dress, manner, or employment: by what they are getting, laying up, and using it, for themselves and their children, just like those whom they all the worldly and the impenitent.

Again. Look at the outwardly moral men who are striving to attain the high places of office, power, and honor, in church and State, and you cannot distinguish by their conduct, either in seeking or office, power, and honor, or other places, whether the poble.

Again. Go to the place of worship, or of amusement, or of businguish the professors of religions, either by their conduct, either in seeking o duced such authority, and proved from the Old and New Testaments that women were allowed, and from the New Testament that they were accustomed, with the full approbation of the apostles, to preach and prophecy in public. Here was a new and most unexpected phenomenon. Both sides of the question were proved by Scripture; that is, there was clearly a discrepancy between different parts of Scripture on this point. On looking further, I found that not gations of the purpose of the world, and hence unlike what Christ requires them to be.

This will plainly appear by reversing the test, Go and the places, and put a mark upon all those who manifestly appear by their conduct not to understand or not to regard the requisitions of Christianity. What those heads of families who seem desirous to reiture, and fashionable style of living; mark those heads of families who seem desirous to reiture, and fashionable style of living; mark those heads of families who seem desirous to reiture, and fashionable style of living; mark those places, and put a mark upon all those who manifestly appear by their conduct not to understand or not to regard the requisitions of Christianity. When their acquaintances in elegant houses, costly furniture, and fashionable style of living; mark those places, and put a mark upon all those who manifestly appear by their conduct not to understand or not to regard the requisitions of Christianity. When their acquaintances in elegant houses, costly furniture, and fashionable style of living; mark those policians, who in their pursuit of gain overlook the obligations of strict truth and honesty; mark those policians, who in their pursuit of gain overlook the obligations of strict truth and honesty.

Having an extensive acquaintance with Orthodox ministers, I made it a point to ask every one I met—
'In what book shall I find thorough and complete ents and property, which he has entrusted to them, proof of the inspiration of the Bible? The oldest, most venerable, and most accomplished in theological learning, of those to whom I put this question, (Rev. Dr. Jenks of Boston,) promptly and frankly answer-one a professor of religion and the other not, the former decrease as most of his tirse to the wave accomplished. ed-'I do not know. Different parts of that great mer devotes as much of his time to the mere acquis subject have been ably treated by different writers. but I do not know any one by whom it can fairly be said to be proved.' Younger ministers, however, spoke but I do not know any one by whom it can fairly be much more confidently, representing satisfactory demonstrations on that point to be abundant and common, and the only difficulty to be, the specification of any one as best, where so many were good, and ough. I carefully examined those which my clerical friends pointed out to me. In particular, I read with especial care a work which, being published What but that since these church me at the very period (1841 or 1842) while I was making these investigations, being selected and translated by Rev. Dr. Kirk, being announced with special comparison.

A worldly-minded people, they are worldly-minded since they bring forth evil fruit, they are corrupt trees!

2d. Litigation is utterly condemned by the Chris-Rev. Dr. Kirk, being announced with special com-

Scripture, in very many, and the most important cases, gross misrepresentations of the meaning obviously existing in their proper connection, and the whole ly existing in their proper connection, and the whole seeming to be designed for a people who already had such entire confidence in the truth of the doctrine, or the wisdom of the author, or both, that they would not think of a critical comparison of his book with

Gaussen's Theopneusty, I say, grossly and ignominiously failed of accomplishing the task it underminously failed of accomplishing the task it undertook, and so failed as necessarily to bring in question
either the intelligence or the honesty of its author, of
Dr. Kirk, its translator, and of Dr. Leonard Woods,
its endorser. If the other works in question, those
which are commonly sold, read, quoted and recommended as authorities upon the subject, (of which
'Horne's Introduction' may serve as a specimen) did
not fail so grossly, they still failed. They failed not fail so grossly, they still failed. They failed

had connected myself were not churches of Christ, nor representatives of Christianity; that the Cronobie nor representatives of Christianity; that the Crombie nor representatives of Christianity; that the Crombie
Street Church had not given me any such aid tothe oppress of hundreds of human beings,) wards improvement in the Christian life as it prom-ised on my becoming a member, but had rather been a hindrance to such improvement; and that the position of the Church at large, intimately allied with C popular sins, and of the ministry, defenders of those popular sins, and of the ministry, defenders of those sins, and opposers of the reforms antagonistic to them, rendered it extremely improbable that those bodies would ever be reformed. It seemed to me that the injunction of Scripture, 'Come out from among them and be ye separate,' was applicable to my case; and I therefore wrote and sent the following letter to the Church which I had joined six years before.

The system of slavery must perish as soon as it was to supported by the church; and yet, knowing this, the church persists in upholding it. She will not be held guiltless.

The system of slavery must perish as soon as it was an yet, knowing this, the church guiltless.

The system of slavery must perish as soon as it was the supported by the church; and yet, knowing this, the church persists in upholding it. She will not be held guiltless.

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The system of slavery must perish as soon as it was an yet, knowing this, the church persists in upholding it. She will not be held guiltless.

The system of slavery must perish as soon as it was any start to the supported by the church; and yet, knowing this, the church persists in upholding it. She will not be held guiltless.

The system of slavery must perish as soon as it was any set in the supported by the church; and yet, knowing this, the church persists in upholding it. She will not be held guiltless.

The system of slavery must persist to the supported by the church; and yet, knowing this, the church persists in upholding it. She will not be held guiltless.

The system of supported by the church persists in upholding it. She will not be held guiltless.

Boston, July 22d, 1839. To the Pastor and members of the Crombie street

BELOVED FRIENDS :

I request your serious and earnest attention to this mind is as clearly manifest as that all drunke

concerns of life? It is that they either forget or di tion of property, or the laying up of treasure earth, as the latter; launches out as boldly in haz the avails of his labor. And be manifest between the wives of these two pers

Rev. Dr. Kirk, being announced with special commendation by the religious press, and prefaced by a highly eulogistic introductory letter by Rev. Dr. Woods, I expected to contain a real demonstration of the point in question.

This book was Gaussen's Theopneusty, the inspiration (of the words) of the Old and New Testaments. Considered as an argument, I found it the very weakest and poorest of the seven or eight works which I had examined; its main argument being utterly fallacious, its details sophistical, its citations from Scripture, in very many, and the most important cases, gross misrepresentations of the meaning obvious-

secution for libel. Suits, to which church membe are parties, either for interest or revenge, are constan by going on in our courts; yet so far from beit exteemed a disqualification for Christian fellowshi

doubly, neither answering my objections, nor proving their own points before the introduction of objections.

The last of this series of investigations was not so far finished as to preclude the hope of a different termination until 1842. But, several years before that time, after long and serious deliberation, I had come to another point in my religious history, namely, the conviction that the body of churches with which I had connected myself were not churches of Christ.

all war, and all individual defence by violence, are directly contrary, both to the letter and spirit of the Gospel. But both these are warmly defended by the great majority of church members, and are practised by great numbers of them whenever opportunity occurs, without rebuke from their respective churches;

nay, more, with their full approbation.

If all war be forbidden by the Gospel, which to my communication, which I make, believing it to be a duty which God imperatively requires of me.

In the year 1833, six years ago, I united myself with your church, believing it to be a true church of bers of our land give their hearty and most decided the your church, beneving it to be a true church of hrist.

For some months past I have been examining, more varifully than before, the duties of a Christian, and he characteristics of the church of Christ, as recording them. They give their money, influence, and personal aid, to the building of ships of war, forts and batteries; to the equipment of land and naval forces; Christ.

For some months past I have been examining, more carefully than before, the duties of a Christian, and the characteristics of the church of Christ, as recorded in the New Testament.

It has plainly appeared to me from this investigation, that the bodies of men, commonly called Christian churches, do differ materially from the true church founded by our Savior and his apostles. And the evidence of this distinction is, that, in very many particulars, the great majority of professors of religion habitually and systematically violate the laws of the Gospel, and uphold each other in so doing.

I wish to be distirctly understood. I do not here refer to occasional violations of Christian duties which are habitually acknowledged and observed, but to cases in which the great majority of the members of a church habitually practise and defend customs which are plainly forbidden by our Savior and his apostles.

Support to a system which is established for the very purposo of killing our enemies instead of forgiving them. They give their money, influence, and personal aid, to the equipment of land and naval forces; and to the establishment of schools in which the art of war is regularly learned and taught; thus directly provable and to the establishment of schools in which the art of war is regularly learned and taught; thus directly end to the establishment of schools in which the art of war is regularly learned and taught; thus directly end to the establishment of schools in which the art of war is regularly learned and taught; thus directly error and a President, a part of whose duty they expressly declare it to be to kill, slay and destroy ellipsed to kill, slay and d

which are plainly forbidden by our Savior and his apostles.

Of very many cases of this sort which I believe to exist, it will be sufficient to specify four, as illustrations of my meaning. It should be premised that in forming opinious respecting Christian character, I adopt the test which our Savior prescribed— By their fruits ye shall know them. A good tree cannot bring forth good fruit. Every tree is known by its fruits.

1st. Nothing is more pointedly condemned by Christ and his apostles than worldliness; by which I mean loving and following after the manners, customs, pleasures, honors and riches of this world.

bleasures, honors and riches of this world.

From all these, Christians are called to come out Mat is it to be a Christian? Is it not to love, be live in, and obey, our Lord Jesus Christ? But here what is it to be a Christian: Is it not to love, beleve in, and obey, our Lord Jesus Christ? But hear
what he says! 'If a man love me, he will keep my
worderly, and outwardly moral family in your town;
where their house, their furniture, their dress, their
manner of living, their intercourse with friends, their
manner of living, their intercourse with friends, their
manner of living. With this definition of Christianity Here then is my evidence. Go into every decent, orderly, and outwardly moral family in your town; observe their house, their furniture, their dress, their manner of living, their intercourse with friends, their imanner of living, their intercourse with friends, their conversation, their principal employments, and the things in which they appear to take most pleasure. Observe all these things carefully, and, except so far as you hear their professions, you cannot judge which of them are members of the church. Judging by their fruits, in most instances you will be entirely unable to distinguish which of the whole number are professors of religion.

Again. Go into all the shops, stores, offices, and places of business, and make the same scrutiny. With very few exceptions, you will find the occupants allievery few exceptions, you will find the occupants allievery few exceptions, you will find the occupants allievery few exceptions, you cannot tell who are members of the church is an endificient of the same means to obtain earthly treasures, lay them up with the same diligence, and expend the portion they do not lay up, for the most part, in these way. Of all these persons, you cannot tell who are members of the church by any apparent difference in the commandments of the church of the whole? I cannot resist the conclusion that it is not a true church of Christi, and I consider it as much my duty to come out and be separate from them, as from a society of cut and be separate from them, as from a society of cut and be separate from them, as from a society of cut and be separate from them, as from a society of cut and be separate from them, as from a society of cut and be separate from them, as from a society of cut and be separate from them, as from a society of cut and be separate from them, as from a society of cut and be separate from them, as from a society of cut and be separate from them, as from a society of cut and cut and

idol-worshippers, or any other association which should advocate habitual disobedience to any other laws of Christ.

The church is bound to be as salt to the earth to preserve it from corruption; but, instead of this, it is itself corrupt. The church ought to be a light, illuminating the gross darkness of the world; but in fact, the majority of church members do not give light enough to make themselves visible. And it is a sad, but most certain fact, that, for the most part, the world cannot tell who are professors of religion, unless they hear that they have joined the church, or see them partaking of the Lord's supper.

So numerous, and so deep-rooted, are the corruptions of the nominal church, and so slight is the prospect of any radical change in it, that I am inclined to believe that a complete purification cannot be effected by any means short of reorganization.

With these views and feelings, my course is plain. I seriously and solemnly withdraw myself from the Crombie Street Church, and hid its members an affect.

with these views and feelings, my course is plain. I seriously and solemnly withdraw myself from the Crombie Street Church, and bid its members an affectionate farewell; commending both them and myself to the guidance and protection of God and our Savior Jesus Christ; and fervently praying that we may all be assisted to renounce the fashions and customs of this world, to distinguish between the commands of

tee of conference, to urge me to retract my charges against the church, and to return; but as they dealt alter my decision, they made no progress. One of alter my decision, they made no progress. One of them distinctly conceded that my charges against the church were well founded, and that he differed from the collection of its reform. I afterwards wrote, at the request of the church, a full statement of what I understood to be the requisitions of Scripture as to the Sabbath and Public Worship; the pastor and members of the church, to show me wherein my statement of belief and my course of action were inconsistent with the teachings of Scripture, not one of them ever attempted to do this. I assumed, therefore, that they could not do it, and concluded, further, that it could not be done; and having thus withdrawn myself from the Crombie Street Church, I went no more to the church-meetings, sacraments or Sunday worship of that or any kindred church. An experience of six years of church-membership, and of patient and careful examination, extended through the last three of those years, into the real grounds of that relation, had satisfied me that the American church and ministry, such as I had known them in Newburyport, Andover, Salem and Boston, were very far from being a truly Christian church and ministry; I found their worship and their preaching alike unworthy of this name; and ceasing to seek good fruit upon a corrupt tree. I went to no church whatever for six years following.

As leisure permitted, I continued my investiga ions in morals, religion, theology, and the character and authority of the Jewish and Christian Scriptures; and upon the last point, I found accurate and highly useful information in the writings of Charles C. Hennell and Philip Harwood, and in an earlier English publication called 'The Free-thinking Christian's Magazine,' the purpose of which was, to invite free discussion upon all sides of the prominent topics of

In the autumn of 1841, I heard a course of lectures from Theodore Parker, then a minister in West Roxbury, which were afterwards published in a volume,

entitled 'A Discourse of Matters pertaining to Religion.' From many statements made in those lectures, I dissented. But I found in them much valuable food for thought, some new and precious truths, before heard, of some truths previously known. In statement and able defence of the great doctrine of of the early Quakers had already enabled me submatter; but the distinctions stated by Mr. Parker between the grounds of Rationalism, or Naturalism-Anti-Rationalism, or Supernaturalism-and the Natural-Religious, or Spiritual, view of the relation of God to man; and his demonstration, from the admitted perfection of God, that He has lost neither the sus was on earth, those who seek to do what they al-

true preaching of the Gospel. to aid in the diffusion of Christian ideas in regard to ologians call 'the plan of redemption'; consequentthe treatment of enemies, I joined the Non-Resistance Society at its formation in 1838, and in that and the following year I wrote two tracts on Peace: 'Di-

Evils of the Revolutionary War.'

In 1840 and '41, I attended the deliberations of of God in the beginning, and assuming also His process. three Conventions, which met in Boston to consider course of the latter year, I prepared a tract containing the Scripture evidence of the abolition of the Sabbath under the Christian dispensation, and circulated it among the members of the Crombie Street Church

ries of lectures on religion, morals, and kindred subjects, which were delivered on Sunday mornings in Amory Hall, Boston, and followed by meetings in the morning's lecture.

At the commencement of the year 1845, Mr. Parker began to preach on Sunday mornings at the Melodeon in Boston. I regularly listened to his sermons with great pleasure and advantage, and at the end of with great pleasure and advantage, and at the formed un-a year I joined the church which was then formed un-ill consequences? der his pastoral care, entitled 'The Twenty-Eighth Congregational Church of Boston,' of which I am

endeavoring to show that the periodical formalities practised under that name in our churches have no necessary connection with the proper 'preaching of position to what he knew to be right, and when he the Gospel,' and no sanction from either the precepts or example of Jesus of Nazareth.

Christianity in signing a . Call for an Anti-Sabbath pursuant to this Call.

the first day of the week may be redeemed from the upon it, and be made to promote the real welfare of

Society for gratuitous distribution-entitled . The Relitionists conduct their enterprise.

necessarily result from that character.

the decision of my religious teachers that I must also he has no occasion whatever to fear it. The justice of believe every thing concerning Him in the Bible, (in-

be assisted to renounce the fashions and customs of this world, to distinguish between the commands of God and the traditions of men, and to feel that each of us must finally stand or fall as he obeys or disobeys

When I found, in Coleridge's 'Contessions of an Inquiring Spirit,' the common-sense statement that the adoption, by any one, as his rule of living, of Christianity [which is the rule inculcated, as right and of us must finally stand or fall as he obeys or disobeys our one only Master in heaven.

CHARLES K. WHIPPLE.

The Crombie Street Church appointed a committee of conference to the extract my charges ark, and the rest of the wonders of the Jewish Scripture. tures, these being separate matters, to be accepted or

rejected by themselves, according to evidence— When it further became plain to me that the Bible God has given us, and 'hold fast' only so far as it is showed me that, instead of being the unitary and consistent document which I had been taught to believe the Bible was two collections of documents, the records of two religions so diverse as often to amount contrariety, and the sixty-six component parts of which, and the thirty or forty writers of which, often varying materially from each other, needed to be judged separately, by the examination of evidence appro-

And when, finally, I saw that the character of God must be, at least, equal to my highest idea, and that any representation of Him as less glorious and excellent than the highest idea I could possibly conceive was at once to be rejected, I found an unspeakable joy and relief in being able unhesitatingly to reject every statement attributing imperfection or unworthiness to Him-in being able to understand as well as believe in his goodness-and to recognize in Him, through eternity no less than time, the true Father, Mother and Friend of every human being.

unchangeable! But, what follows from this immute ble perfection of God? It necessarily follows that He has not, from eternity, designed to torment vn good pleasure.'

He has not, after having designed and planned something better than this, been circumvented and foiled by the subtlety of any 'serpent,' or the malice by the weakness of an inexperienced woman, trying a new fruit to see how it would taste.

After having created man with a mind of immen science divinely fitted to discriminate between good and evil in the things learned, and with a will powerful to decide between right and wrong courses. He did not forbid to man, as a crime, the pursuit of 'the knowledge of good and evil.'

After having created this earth, and declared it 'very good,' He did not undo his own work, and

After having created man, and declared him 'very Inspiration. My study of the Bible and the writings er, He did not lose him; He did not lose him from of the early Quakers had already that the chaff in that stantially to separate the wheat from the chaff in that of man never was lost. However great sinners they His control nor from His love, and therefore the race

ture of man's body, mind and soul shows that they all were made for progression and improvement, since improvement cannot be made without learning, and ted perfection of God, that He has lost neither the capacity nor the disposition to inspire men now, that he is always ready to give to those who prepare themselves to receive, and that now, no less than when Jesus to receive, and that now, no less than when Jesus to receive, and that now, no less than when Jesus to receive the most receive to receive the most received that now is the normal received the most received that now is the normal received the normal r trial, will certainly make mistakes and errors-the ready know of God's will shall receive further illumiand most timely service to me. I seemed for the

Since God's original plan of the creation and pro first time, at the age of 33 years, to have heard the gress of man has never been in the slightest degree Having long regarded it as a duty and privilege disconcerted or foiled, there was never any need of of any such patching of His original work necessarialogues between Frank and William, for children, and

the origin, authority and influence of, 1, The Sabprove beneficial, and their wrong use injurious to him, and that thus he may, if he will, be guided through experience to wisdom, what may we reasonably sup pose to have been God's purpose in the original ign nd others.

In 1844, I joined with others in establishing a seeternity before him for progression?

When he falls and hurts himself in trying to wall is it not a beneficent provision, stimulating him con afternoon for free discussion on the subject of the stantly to take more care, and to avoid false steps through his painful experience of their natural ill

> When his food produces pain, is it not a beneficent provision, stimulating him constantly to greater care in choosing and preparing it, and to the avoidance of a wrong diet, through experience of its natural

When any plan or purpose fails, is it not a benefit cent provision, stimulating him to review and amend In 1845, I wrote a tract entitled 'Public Worship,' it, and thenceforward to beware of a wrong choice, through experience of its natural ill consequences? In the same manner, when his will has acted in op

experiences the ill consequences which God has made naturally to flow from that wrong course, are these not In 1848, I joined with certain friends of pure a beneficent provision, constantly stimulating him to refrain from the evil and turn towards the good? Is Convention,' and in the deliberations of the meeting convention, and in the deliberations of the meeting as uniformly as in the cases of mere mistake previous not such the tendency in this moral department, just ly considered?

In 1849, I wrote an essay, called Sunday Occupa-In 1849, I wrote an essay, canted Sunday, the sequence of sunering which Jesus tions, designed to show that the doctrine which Jesus neets with sin is His application of justice to that and Paul taught, in opposition to Sabbatical observances, ought to be promptly and fearlessly reduced to practice by Christians, and to suggest means by which geance, an arbitrary punishment, looking no further than to the infliction of so much suffering for so much the first day of the week may be redeemed from the superstitious observances which the clergy have fixed to deter the sinner from the repetition of that which inipres himself and others.

In the present year, 1856, I have written a tract- Most certainly, the arrangement which, operating In the present year, 1856, I have written a tract—
No. 10, in the series published by the Anti-Slavery
Society for granting distribution, entitled The world, at once attracts to a continuance of right con-Society for gratuitous distribution—entitled and duet by its natural sequence in wrong conduct by its natural from a continuance in wrong conduct by its natural show the strictly religious character of the principles upon which, and of the measures by which, the Abothan useful to man.

I now proceed to specify some further particulars man, it needs not to be feared by man. Just as much wherein my present ideas of religion differ from those as its natural action tends to benefit the good man by formerly entertained: these relate chiefly to the character of God, and to such of his relations to men as resulting happiness, just so much it tends to benefit the sinner by deterring him from further sin and its Though I formerly held a general belief in the naturally resulting misery. Justice, then, is a benefit perfection of God, yet, accepting without examination and blessing to the sinner to whom it is applied, and

the love of God, providing, as it operates ably in this and all subsequent stages of our that the sinner shall never be left without ly providential warning (of suffering after injures him, and will continue to injur it is abandoned. Thus God's justice, far for antagonistic to His love, is kindred to it in and always co-operates with it in action

able truth, that God will render to every man ing to his works, and that whatsoever a man that shall he also reap. And this administration is the blessing and safeg sinner no less than of the saint, since it him to injure himself by sin without to evil character by the infliction of its natu repetition of it. The natural tendency of God ministration of justice, then, is to suggest to the ner the advantage of repentance and reform that equally in the present and any future

Now, although, by the arrangement the shall, of its own nature, tend to produce hap and vice, of its own nature, tend to produc God attracts human beings to the former them from the latter, yet we see that He compel them. He has obviously chos shall not be machines, and by giving then judge between conflicting motives, and with what course they will pursue, He has plainly in ed His purpose that they shall choose freely, and freely, instead of merely obeying compulsion

Now, if He has made this arran certain knowledge that He can, and the fixthat He will, in some one or other of His mansions,' in some one or other of His scho instruction and discipline, in some one or other of coming ages of eternity, effectually attract ever man being voluntarily and engerly to choose and turn away from sin; if He clearly sees an sisted His goodness, who has most pensi obdurately continued to sin, who he sweet influences of long-suffering love-when last sinner shall voluntarily stand before the un and say- I see-I feel-I know that, in being ner, I have been a fool; I see that, in every of wrong-doing, I have not only committed a in, a blunder and a folly; I humbly confess, being and man, both my folly and my sin; I give up i contest; I renounce my rebellion; I do desire to away from sin ; I do desire to f llow after heli Heavenly Father, who hast always proved three best Friend, help me still, and evermore, to m myself more and more to thy holy will'-I at, God has always proposed, and if He shall finally of the whole universe, more honorable, glorious lovely than by any other way which I can pos conceive. And precisely because this is the most orable and glorious thing I can conceive, I as that it certainly belongs to God's plan, and I us refuse to believe, concerning Him, any thing len le orable and glorious than this. We cannot the comprehend God; but the best that we can; conceive is, for that very reason, most likely true of Him; and I assume that to be true, something still better is shown me.

It seems to me that the idea briefly sketched is neither difficult to understand, nor unreason accept. But the minds of men have been div from it by speculations upon the following un ble question, and by acceptance of an inc swer which the tribe of priests and clergymen always dogmatically presented. The question When a sinner has repented and reformed, becomes of his past sin, and what is to be done in

The true answer is-What becomes of a sin tis thoroughly repented of and forsaken? Just whi comes of vesterday's hunger, after a plenteum; or of yesterday's fatigue, after a refreshing sleeof yesterday's ignorance, after you have studie mistake, when you took the wrong road, and a wards found the right one, and went to the isten place. None of these things have any longer ma

tence. They are extinct. What is to be done about that which was to before you repented of and forsook it, and white now extinct? Nothing, The evil cons purpose of deterring you from its repetition, sl be faithfully kept in mind for that purpose until tet But the sin itself is extinct. Neither you no one else need ever think of it again.

Such is my religious belief, for much of which must acknowledge myself indebted to the practi of Theodore Parker.

In closing this sketch ( which I have made a mi as accuracy would allow) of my religious history, would say to my classmates, and emphatically to it large proportion of them who are clergymen, if holding to the idea that progress is one of the dist of every human being, loving truth better than a system, and holding myself ready to change a opinion on the production of adequate reasons, I nestly entreat any one of them who may be able ions above stated. At every step in my success changes of opinion. I have seriously made this req of the clerical friends nearest me, but, thus in it one of them has attempted to do me this favor sai

CHARLES K. WHIPPLE Boston, July 19, 1858.

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OL. XX SELEC

Editor of the New York R: In the spring of in Jamaica, West some account of the paper.
n landing at Kingstoniand, I must confessed to believe the st hrough this country, ore idle and vicious t back through the

t on industrious. bonds of the whole hore, to pick up a by arrying baggage, sel conversing with plus an be easily obtained kind treatment; but disted much prefer to we men and women, cul ous vegetables and fr I ent into their clean 2008, which would c rish hovels, both but with the house own country. I fou and glassware, an ves of useful books lood grinding their attended a large m, who had met to be a chool marter of the artended to the state of t akers, with one Much layed. The opposition of the work-fields, w meir parents, and sen

other said : 'We pother said : for a good teacher f nother said: 'I sh brty pounds of coffe ell it the other day, to wear coarser clo ted; for if they a

o see that a note, g

n I am dead and go h property; but if property.' ning cannot look a inferior to him; but l up his head anywh ave them an accou able to tell them the of the legislature, -black man, who now owns a planta a it is considered th n, it strikes me as ve

ion of an old nativ ch more than any ring a few months' r bject of negro eman phlication the follow ived from Mr. S. B Sm: During my ica, to Philadelphia the Richmond Inde alfe, Jamaica, un ced in my hands ich you had submi rn in Jamaica, wit

Accordingly, I pend rolling and pitchir les of wind, would abtful whether I wi n, I take the libert ith you. In furnishing you w rtant questions, I de at I am a native of thirty years; that ar-growing district en connected with d political, both i pital of Trelawny, y last appointment or of the literary de alled The Morning ald for exactly four der to show you that the subject ma resent communicati

, I desire not to into reatment. The peought to regulate the reign intervention.
bubted right the exe
he land of my birth
onstruction that maments, as an officious Slavery as it exist tates. In short, I tood that these stat hswers to certain qualities in reference along Jamaica. Thus

QUESTION I .- Wh over Slavery? Answer .- Were it